

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

OCTOBER, 1882.

ARTICLE I.

THE STRENGTH OF YOUNG MEN.*

By M. VALENTINE, D. D., President of Pennsylvania College.

"I have written unto you, young men, because ye are strong," 1 John 2 : 14.

COMMENCEMENT WEEK, in the four hundred Colleges of our land, will send forth into the activities of life about five thousand young men, carrying the strong influence of educated mind. Whether this shall be for help or hurt will depend largely upon the influences which have trained and molded them in College, and how far they have responded, and will respond, to the counsels of truth and wisdom given them. It is a matter for congratulation that this education is preëminently Christian, training intellect and heart to the best conceptions of duty and manhood. Having an abiding confidence in the power of the truth in which they have been taught, we believe these thousands of young men will prove an addition to the forces of righteousness in our land. That this may be so to the highest degree possible, will require that each one pass forth at his best, and nobly fulfill his own part in the place and sphere that shall receive and welcome him. The young—preëminently the edu-

*A Baccalaureate Discourse, June 25th, 1882.

pg. 479 & 480
missing

cated young—are the hope of the world. They “own the coming years.” What shall these be?

In our own humble measure, we who are here to-day are related to this whole question. You are part of the five thousand whose standards move forward. As you turn your faces away from College, we wish to offer yet some final words of truth and counsel for your success and usefulness in the larger activities in which your real measures are to be decided. And I know of no more fitting subject to direct and unify the counsels of the hour than that presented in the Scripture I have read—the *Strength of Young Men*. You stand at the morning outlook and in the morning vigor of life, and this is taken as the starting and guiding thought to fill your vision with the whole situation.

It is assumed that there is a peculiar strength, more or less, belonging to young men. It is assumed that this is a just ground for a special call and expectation. Largeness of power carries a responsibility for largeness in the true fruits of power. We ask you, therefore, to go with us in an honest inquiry into *what constitutes the true strength of young men*, and the further inquiry *what is to be done with it?* It is meant, of course, to raise and press the question, what *you* are to do with it.

In seeking to understand distinctly what constitutes the true strength of young men, as St. John meant it and we must take it in its application to-day, we will discover that it includes three distinct elements. Or, in better putting, three sorts of strength belong to the strong young man.

1. Some of it is found in the simply natural characteristics of this period of life. It is the period when the powers of body and mind, coming out in rapid, healthy development, are full of fresh energy. It is spring-time; and in spring-time every stream runs full and strong. Life breaks forth with a song that fills all the air, and quickly accomplishes the growth of the year. This simply exuberant vitality marks itself in the well-known restlessness of the young, beating against every barrier, and often overthrowing all barriers. If not regulated and utilized in the activities of duty, it expends itself in ways that make things va-

riously lively. Tending to excess, it often becomes a peril to them—pushing hither and thither without moral control or well-reasoned aim. The line between strength and weakness is often narrow as a hair, and the very pushes of energy may hurl headlong into helplessness.

Many things in the very *status* of the young intensifies this fresh energy. Life is all before them, and they see it all in the undimmed, glowing colors of the morning. Every object is edged in brightness and gold. The prizes of life are seen in the gilded framework of fancy. The prospect thrills through all their nerves. There is an untamed sense of power pulsing through their newly awakened and maturing faculties. No reduction of it has yet taken place by the crippling effect of wrong habits, which you know often enfeeble older men into weaklings. Anticipation is ardent and confidence sanguine. Barriers and limitations have not yet taught their sobering lessons. Disappointments have not flung their spectral shadows. Unblinded by the tears that often fill the eyes of age, the strong vision of youth grasps in easy reach the prizes of fame, place, power, wealth and joy.

And this is not all imaginary and false strength. Some may say, the young know not how weak they are—how illusory their supposed might is. In one sense this is true, but in another not. Confidence is real nerve, power, efficiency. This unreduced energy, these nerves thrilled with the golden light of morning, these sanguine eyes are real conditions and forces of great things. Even the the very rashness of youth often wrests success from rocky pinnacles which sober prudence would never attempt. Even dreams of power *are* power. Consciousness of strength strengthens. There is many a Joan-of-Arc, mighty through even a fancy such as dreams are made of.

I know that this picture may seem overdrawn to some who recall the heavy inertia, the phlegmatic torpidity, the immobile laziness of some young persons, in whom no pulse of energy can be felt or found. They have no visions or aspirations. But it is to be kept in mind that we are tracing the traits of youth as youth is normally and generally—not as in those exceptional and mysterious cases of dullness, torpor and inanity that some-

times surprise and stun us. Indeed such persons, with no desire, no ambition, no nerve, no open vision for the thrilling things of life, who move both physically and mentally as if they had been born tired, are not men, are only half organized, or have been wilted in the bud. We are not speaking of such—or to them. And we are entitled, indeed, to cut down the exception greatly, by noting the fact that most of these inert weaklings are not inert on all sides of their nature. There is usually a side of energetic action, a perverse irrepressibility that hints of plenty of reserve force. Some whose mental nature you cannot tempt into action by the attractions of knowledge, whose nerves of work utterly break before every sight of labor, are very athletes in play, or games, instantly ready for herculean feats of laborious frivolity or dissipation. In spite of these rare crystallizations of inability, it remains true that the fresh, sanguine, ardent, confident life of the young, has thus a special element of strength, for the right use of which a divine message may justly put in a special plea.

2. Some of the true strength of young men is from divine grace—the gift of new life in Christ. This is the most important element, the central and key-stone strength of life for all men, old as well as young. Without this all other strength is a poor thing, a treacherous, wayward, blind, headlong, weak thing, one of the most untrustworthy things on earth. Hot blood, mere ardor, self-confidence, force, unless enlightened, vitalized, unified and supported by God's grace in Christ, amounts to little or nothing against the evils to be surmounted and the work to be done in an earnest, practical life. Even brilliant genius, mighty in its pride, breaks into wreck and misery, as may be seen in a Byron, a Heine, a Poe. This is the main thing the apostle had in mind when he said: "Ye are strong." For he adds: "Because ye know him that is true, and ye have overcome the wicked one." Ah, that is the fact of power for the young. To "know him that is true," to be anchored to God and righteousness in a knowledge of the way of life; and to have "overcome the wicked one," to have wrested away from the enemy the scepter of your own soul—that stands for strength. "Ye have overcome"—that means, not that all battles are past,

all obstacles surmounted, all successes are in fact already achieved. Not at all. But they are all assured, are virtually included in the nerve and muscle of the new life of grace, in the accepted principles of heavenly truth, in the faith of the Son of God by which the Christian lives. Your faith holds, like a seed, all its fruits. The acorn contains the oak. A man is what his accepted principles hold in them. He wins all victories in winning the victorious life. He has done all work when he has put the work principle into his nature. Here you see the mighty gain in the piety of the young. It at once gives them all the future, in the adequate life of it all. The coming of Christ into a soul, as into the world, is no little thing. It shines from the east to the west—a spiritual light and force that lights up and stretches over the whole horizon of life. The final triumph is seen from afar, and we behold the brow already crowned. It is true, in some cases we are disappointed. Sometimes the scepter is afterwards surrendered, and the promising young man is at last seen in the dirt, with the enemy's foul feet on his neck. But this is not the rule, but against the rule. Most frequently it is but a revelation of spuriousness, of having only apparently grasped the known truth or principles of victory. As a rule, the really Christian young man, in having the grace of God in Christ, has in him the sinews of a steady, sure, and unfailing triumph—has received from the first the end of his faith. No wonder St. John felt like writing to such, in terms that glowed with his strong satisfaction. No wonder he sent counsels, when he knew his counsels would be heeded and come at last into golden fruit.

Let me emphasize it, that without this new nerve of God's grace, all natural strength is insufficient and will amount to less than you need. It will never secure you or carry you up high. A sense of native power alone has, indeed, in thousands of cases, itself drawn into fatal dangers, and become the precursor of overthrow. "Pride goeth before a fall—a haughty spirit before destruction." The instances are thick in human experience, where the young have gloried in their strength, yet became the saddest illustrations of weakness. If, however, the plea be put in that many others, who are not Christians, have

maintained integrity, have kept their better nature from helpless serfdom to carnality, have lived or are living honorable, manly lives, it is to be remembered that their partial moral vigor is largely due to the fact that, despite their neglect of religion, the light and power of Christian truth have penetratingly touched their moral nerves with quickening, have put arms and hands of some uplift about them, and made safer paths for their feet. There is hardly a single virtue that you can see blooming in human life, business, society, the family, or personal character about you, that does not owe its very existence, or at least its best color and health, to the light and warmth of Christian truth. For this truth is no longer only in the Bible, but through education, literature, and other ways, is omnipresent as the air you breathe in the thought and sentiment of life about you. It shapes the men that deny it. Christianity saves many men from moral hells in this life whom it will not save from that of the next. Even in these cases the natural strength fails to be enough. For, we have only to point to the fact that, however such men may talk of their moral lives, they, in that strength alone, never rise up to the manliness of doing justice to God, giving him the love, gratitude, obedience and service, which belong to him. Not one of them proves strong enough to hold his practical life to the immortal destiny which he theoretically admits to be his loftiest goal. He simply gives up his highest nature to be blown about by the breaths of vanity and passing gratifications every day. He is often, after all, but driftwood in the stream of environing influences. The man who, in our day, knows of the existence of God and consents to the truth of Christianity, and yet drifts on without loyalty to God and due devotion to the Saviour, is plainly weaker than he ought to be for the duty and responsibility of life. I say that when he lacks the force to live up to the obligations to which he consents in theory, and is dishonest enough not to pay these high dues to his Maker and Redeemer, there is a real imbecility of character that must prove fatal to the true manliness and nobility of life. The soul can not grow rightly, or get its largeness and true fiber by simply striking its roots in the world. It must have the light, love and warmth of the richer heavens. Like the grain of the field, or

the oak of the forest, the human life must have a sky. Religion is its sky, and without it, it wants both its true horizon and strength.

3. The third part of a young man's true strength comes from education. This is no small thing. Natural energy, unified and raised by grace, grows stronger by every expansion of true knowledge. It is an old truth that "knowledge is power." It not only puts, as it is doing these days of science, the whole world of matter at our daily service, making us lord of sea and land, of sky and distant worlds, but gives us more fully the reins of our own nature, to make us lords of ourselves. We become mighty when our knowledge grasps God and duty and the laws of life. We become able as we carry the truth and wisdom which men about us need. This gives scepter over our fellowmen. It is the wand whose waving is a spell of influence. It is the rod to smite evil. The rulership of men is largely through knowledge. Never has the world seen a time when it was more requisite than now. Never were men so weak without knowledge—never stronger by it. For the world is bending more than ever to great ideas, bowing down to the majesty of truth. Our age is a worshiper at the shrine of intellect. For much of the work of life the young man is nothing without well-disciplined mind and large information—a weakling in the rush and struggle of these shrewd, scheming, jostling days.

Whatever be the grade of his culture, the college graduate leaves the halls of the institution to take his place in the world in the class of educated men. You carry with you the invigorated and sharpened ability, be it more or less, as well as the reputation, of educated mind. The spaces of your power have widened around you. Strength does not mean genius—nor always the most brilliant culture. This may flash and coruscate without being as truly strong as humbler talent and more common-sense knowledge. But if you have only two talents, or even only one, your education has doubled it.

Throw these things together. God sees something in the fresh energy of your youth of such capability and value, that through his apostle he has written to you a divine reminder

and plea concerning it. You have received the added talent of his strong grace, quickening and unifying your powers for their high purposes; and he presses you with a message of consequent duty. You carry forth the power and influence which his providence has given you in your college training, and he meets you here at the outward gate to tell you of his special expectations—speaking humanly—from your lives.

And so we face the inquiry: *what are the young men to do with their strength?* What is it for? You observe that the appeal is not to the old, whose force has been spent, whose sun is setting, whose steps are leaving the field. It is not to those whose weary hands are laying off the armor, but to those whose fresh grasp is putting it on. "I write unto *you*, young men." God and humanity have need of you. A thousand interests are calling for the best service your manliest ability can give. *What* are you to do. Let me mention a few things.

I. Unquestionably the very first thing the strength of the young man is for—a prime need of it too—is to *stay strong*. It takes strength to remain strong, in such a world as you enter. There is hope for you, and you are written to in hope, because you are strong. Otherwise, as you go forth there would be no chance for you. There are not only strong forces to be confronted, with which only strength can wrestle, but enfeebling influences all about you to take that strength away. The sedatives of ease, the seductions of pleasure, the infections of social corruption, the enervations of dissipation, reduce, as it is well known, the early vigor of thousands into pitiable bondage and dishonor. Even the legitimate employments of life, its necessary activities in material interests, unless wisely and firmly held in subordination to moral aims and ideas, may soon leave with but a dwarfed and broken manhood. You have seen the tender plant of spring, whose full life was thrusting forth its bright leaves, soon afterwards droop and die in the withering heat of summer. The air of the world is not always bracing. It takes all the tone out of some nerves. Evil influences, like desolating winds, blowing, blowing, blowing, limber out and limber down many persons who seem to start in compactly-

built manhood. They become ciphers of community—often its scourge.

This is no trivial matter. The danger is made great by the fact that overthrow comes often from the very strength that is thought to secure against it. Early energy, inexperienced, confident, self-reliant, impatient of counsel, rushes into much experimental life. Force finds outlet in many hurtful and enfeebling activities. There is a toil that develops power; there is toil that exhausts it. The young man of the parable, who left his father's home, was full of early vigor. There was drive in him—of a sort. But instead of developing the nerve and muscle of a manly life, he wasted his nature as well as his money. This is so much repeated still, that the story of broken, rotted-out powers, forms one of the most distressing monotones that the doleful records of the earth rehearse. Even now there rises up before my mind the memory of more than one alumnus of this College, who went forth with diploma in hand, in the pride of exulting confidence, feeling very strong, to whom the horizon of the world was all aglow with gold and glory, but who are to-day the veriest weaklings of debauchery and shame, broken reeds that even a breath of temptation casts into filth. It is sad to know that a half-century of our college history has more than one such warning illustration—sadder still to know that others are on the way to similar shame and misery. It is a burning shame when the early strong do not *stay* strong. When the son from a home of virtue, culture, piety and refinement is in a few years found away down in dirt, coarseness and crime, we are doubly shocked. Only the purlieu of vice and shame should be expected to exhibit such outcome. The young man whom parental love has reared in virtue and sent to College, who has been enlarged and lifted by a Christian education, and goes out with the strength that properly belongs to an educated young man, must come under a thousand smittings of retributive condemnation and shame if he does not stand in the trial of life. We can have but little sympathy for the angels that were trained in heaven and have sunk down into chains of darkness. The men who go down from lofty seats

are the men who most disgrace the race. The very first necessity, then, in the proper use of your strength is to remain strong. This is the primary obligation. If God, through his servant, is sending you a word, it means first of all that you are to hold that fast which you have, that no man take your crown. So many crowns have been taken away—crowns of more jewels than a monarch's—reft away from high-set young brows, sometimes by sudden rushes of evil, sometimes by the silent weakening that has slowly dissolved and melted away what had seemed true gold and indestructible diamond.

This abiding in strength is closely related to the whole question of your profession or calling in life—some callings being less exposed and more helpful to character than others. But it is yet more a question of the way, the spirit and principles in which you conduct your calling. Safety is not in place simply. We have known strength to go to nothing in the ministry, and grow robust and noble in the lawyer's office and in the marts of trade. It depends more on the principles you practice in your profession than on the profession in which you practice. If you abide in Christ, and keep his word and truth abiding in you, if your work, whatever it be, is made to exercise and develop purity and integrity, you will remain strong as a growing tree of righteousness, with roots of character in deep riches of sure support, undisturbed by storm or calm. But if unrooted, or not held by *living* roots, your standing, in whatever place you may be, will be as frail as that of the ten-pins which the throw of a child may lay low.

Of course, this obligation to stay strong includes that of growing stronger. You cannot do the one without the other. Standing in a world of sin means more than strength simply to stand. Life is progress—as it faces. You would not give much for the young man who makes nothing of all the capital he starts with, whether of dollars, virtue or knowledge. Only weakness, not strength, does that sort of business. We must have *growing* men from strong young men. And this does not mean that you are to devote yourself to the simple endeavor to grow. That is a poor business. You need only hold firmly to principle, act nobly, and give play to pure sentiments in your proper

calling. Even forgetting yourself, going out of self, giving your strength to others, accumulates it. This, indeed, is the way to grow larger—great in the life of goodness. And no other than a life of goodness ought to be lived in the world—especially by one who goes forth with a training like yours.

2. But what else is there for the strength of young men? Plainly, beyond staying strong and growing stronger, it should count for *positive service* in the cause of God and humanity. It would not be necessary to be forever emphasizing this, were it not that so many go forth with no sense whatever of any such bond upon their lives. In all the varied things they intend to do, they give no place to the all-animating aim that should inspire and fill everything.

The service of God and humanity are one. In doing the one service you do the other. God's work serves man, and serving humanity aright accomplishes the great divine purpose on earth. Christ's life expressed the union of both. Not to be ministered unto, but to minister, gives the highest type of use for a young man's powers. See a few points:

One of the first things in this positive service is, if you have strength, to use it in producing a good *example* for others. God writes to you for this. The power of example is incalculable. Shakespeare's lines:

"How far that little candle throws its beams;
So shines a good deed in a naughty world,"

suggests only a part of the truth—the attractive, guiding light of a single good act. Example is a living continuance of such acts. Nothing touches life like life. If you are ardent you warm others. If cold, you chill them. If bad, you blight, if good, you improve others. Your life goes over into them. No man can be what he is without making others somewhat like himself. No one can move, right or left, backwards or forwards, without drawing others after him, lifting them higher or drawing them lower, like a magnet among iron filings. You cannot think without influencing others—as your thought influences yourself. Your feelings go into them across the spaces, and the fountains that are playing deep in your nature, are soon found flowing along the channel of scores of other lives. A

living writer says: "The goodness about which we say and know least, so near home to the modesty of personal possession does it lie, is the only real and potent mover of men to virtue." This is overdrawn. There are other real potencies. But there is no measuring this silent influence of living goodness. Personal virtue is never without effect; it is felt everywhere and always. You may pour words of counsel on men like showers of rain, or dazzle them with intellectual light, and affect them but little. It is not what men get hold of, but what gets hold of them, that moves and saves. And it is life that gets hold of life—drives virtue out of mere intellectual assent into actual living. If you watch the world you will see people moving in groups, in lines, following one another as great trains of moving life. The unseen coupling is the force of example. No man reaches the end of life alone. He has drawn others over his track. It is strange that even Christian workers do not make more of this method.

These times call for example. The living of our day is lagging far behind its knowledge. Evil has a large following; for it has a large leading. In every department and branch of life a terrible amount of bad example is set. Even many who teach well, or have ability enough for that, fail to bring their living abreast with it. "They say better than they do." No one can look on society, on business, politics, or home-life, and fail to see evils, follies, obliquities and frivolities that canker character, destroy peace, waste time, and eat out all seriousness and dignity from personal and social life, and which cannot be cured by mere talking. They cannot be cured by simply throwing your intellectual lights, your theories, your logic, your ethics, your biting criticisms and caustic satire, upon them. We need men to go in among them with better lives, better principles, better manners, better tempers—*young men* who in calm strength and sweet firmness *live* the wrong down and the right up. Now who are to be expected to fulfill this need, and serve the cause of God and humanity in breaking down this shocking contradiction in our civilization—a contradiction that makes pagan tribes stumble—between our boasted wisdom and wretched living? Who, rather than young men trained and built up in

Christian Colleges, should be expected to raise life by the right, consistent living, giving society better morals and manners? But it will take strength. They dare not be weaklings, mere plumed feathers blown about by the breaths of hurtful customs—blown about by the very emptinesses they meet. For it is astonishing how efficient for tossing others about the emptiness of some people is. Public life needs the example of good men. If we take the statements of the political press, few men entering it keep their feet or their hands—their feet going into crooked paths, their hands into wrong places. Men strong enough to carry pure religion and incorruptible morality through the “high places” of office, would be very useful. So in other callings. Even in the ministry good example is a point of no little shortcoming, and to which the divine strength of grace and education needs to be peculiarly directed. There are men whose lips are eloquent in the pulpit, but whose lives are not eloquent out of it—men who point to high things, but lift not themselves very clean out of low ones.

The notion is, of course, to be rejected, which holds that the mission of Christ was only, along with teaching, to present a pattern, and lift men to heaven by a heavenly example. But without doubt, it was part of his special purpose as

“Strong Son of God, immortal Love,”

to put into the world the pattern of a pure, sweet, mighty life, on our common human level. It is consented to even by skepticism, that that life was “the model life.” It is spoken of as “the pinnacle life of humanity,” “the perfect realization of the ethical ideal,” an “ideal poem.” Christ is spoken of as “the phenomenal man,” the “apostle of life,” “the highest outcome of our race possibilities.” The attempt to account for the power of Christianity almost alone by this is futile. Yet, it is certain, that example of wonderful goodness, purity and strength has been shining with inspiring force down the ages. He *did* mean to make the earth richer and better by it. And in once sweeping the great harp of life by his master hand, he tuned human experience to a loftier strain through all the centuries. The Christian young man is to catch the inspiration of that life and send it on through his own example. This is his best power of

usefulness, without which every other is dwarfed. It is gratifying to see how much good is done when but a single man, strong and refined by culture, enters a community and simply lives and moves in a pure, manly, dignified Christian character and conduct. There may not be much sudden change. But his noble life is telling silently; and no man can estimate fully the evil that breaks and dies, like waves that sink, at his feet—how much of better thought and purpose his quiet presence and activity quickens all around—how even little children take their ideas from his bearing, and his pattern is shaping them.

Let no one, however, think that all this is easily fulfilled. It will take strength—the best you have—strong from the first and staying strong. You will fail, if you go forth only to sink down to the level of things as you find them; if you surrender all that you have learned to the customs, notions, shams, whims, prevalent in the calling, place or society you enter; if you act on that motto of weaklings, of ‘doing in Rome as Rome does.’ You are to be a Victor Emmanuel for Rome—to make Rome as it is found somewhat nearer Rome as it should be.

3. But beyond all this, earnest coöperation in active work for moral and religious progress and the public good is called for. The strength that God is sending forth in the educated ability of Christian talent, should stand for so much additional enterprise in all the good causes that need brains and hands. And the causes are manifold. There is an everlasting struggle between evil and righteousness for control and supremacy, not only in the little world of every man’s soul, but in the broader world of general life. The sound of the battle never dies out of the air. Human progress is measured by the ascendancy and victory of truth and righteousness. With the *battle*, sweeping away evils, must go on the *work* that establishes good in their place. The service means the sword in one hand and the tools of the builder in the other. The “sword,” which the divine Leader of all true progress said he came to send, dare not yet be sheathed. There are too many evils to be smitten and overthrown. Some of them are hoary, and entrenched by the digging and building of centuries. Many of them are late or current outcomes of peculiar and vigorous depravities of our

civilization. For it must be remembered that science and sharpened intellect put new instruments in the hands of wickedness as well as goodness. *Business life* is largely cankered by a "business morality" which is not the morality of the second table of Sinai or the sermon on the mount—and you need not go to Wall Street or the Corn Exchange to see some of it. *Politics*, probably not worse now than in the past, is the stronghold of infinite crookednesses and shameful corruptions that need correction and remedy. The millennium has not yet come for "the powers that be," when one of the most prominent forms of government service, both state and national, must be in the way of investigating committees to keep the people advised of the frauds of its own administration; or when public places and offices are perverted into machinery for personal ambition and continued power, practically causing, as far as it succeeds, "government of the people, by the people, and for the people" to "perish from the earth." In *society*, disorder and vice are coming in in desolating force through the organized and unorganized depravity and infidelity, that are seeking to break down the sanctity of our Christian Sabbath and secularize our education. Is not the gigantic evil of intemperance and the liquor traffic, rooted by ten thousand roots in all our cities, towns and villages—an omnipresent woe, filling the land with poverty, crime and wretchedness—still, under shield of law, defying the intelligence and conscience of the age? Has not the past year made the face of every right-thinking American crimson with shame, by the infamy of a public payment of a heavy bill of liquors for a Congressional delegation accompanying the funeral of our murdered President? Aye, our times have peculiar battles to fight—as well as peculiar and grand problems to solve—battles with infidelity, materialism, licentiousness, lawlessness, close hand-to-hand battles, as truth and righteousness are still planting their banners on advanced fields; mighty *work*, too, to do, taxing all resources; and every strong man is to fall into rank and service. It is a sad fact that much educated talent is almost useless by want of public spirit. In their utter selfishness or disgraceful indifference, many so-called men never lift an eye beyond sinister aims, and have no heart or hands for

the questions that throb and thrill through the thought and aspiration of the age. God wants something larger from the educated thousands that, this month, leave the Colleges of the land. He wants a sturdy, wise, courageous and persevering enterprise, that will be added working force for the high interests of man, in Church, in State, in Society, everywhere. And there is no reason why this may not tell quickly, as well as mightily. Our times do not compel the young to wait long before moving to the front. Indeed the ardent and fearless temper of youth is a special endowment for leadership, and it is instructive to trace how early many men have gained glowing appreciation, fired the popular heart, and set their mark deeply on their times.

Young men of the class of '82, the time has come for the final words of the College to you. Her teaching, counsel and prayers of four years, have been deposited in your minds and hearts. Down deeper than all things else, she has sought to write there the sentiments of love and duty, to both God and man. She has sought to fill you with sober and just views of life, and inspire you with high aim and noble principles. The seed has been sown. What shall the harvest be?

In the exhilaration that fills the bright air of these Commencement days, you pass over to the broader and higher arena of active life. The days of preparation must give place to the days of accomplishment. *Be men!* You will be the observed of many observers. Each one of you is carrying, for joy or bitterness, the high hopes of parents and loving friends. Good men in ever line of the battle of righteousness are trusting to you. The institution will behold your struggles with interest and your success with satisfaction and pride. Your way will lead through thick-set dangers, surroundings where relaxing frivolities arrest progress, dissipations turn strength to imbecility, and temptations sift the weak away; but unless you prove untrue to yourselves and to all your training, you will make all obstacles steps of ascent for an ever-growing manhood and usefulness.

Keep an unflinching confidence in the right. Know forever that truth and righteousness are to hold the final supremacy. Right is mightier and more permanent than all the expediences

of men. Be heroes of conscience. Be first of all and altogether faithful to righteousness, as revealed in reason and revelation. Righteousness is the bottom law of the universe, and a man is safe and invincible when, and only when, joined with it. The man is an atheist who believes that, in the long run, God allows anything to triumph but the right. The man who forsakes this, forsakes success. The words that came from the strange man of Chelsea are not too strong: "My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze long centuries for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton, and say, 'In God's name, no.'" Remember that the strength of men is not alone for conspicuous places and brilliant exploits. The bulk of the most useful service the Church and the world need is humble and quiet. Because you are addressed as "strong," do not think no place but senates and council-chambers is great enough, or worthy of the consecration of your powers. Do not think that a great strong life must be brilliant, a shower of streaming stars. We know not where you may move, but we are sure that whatever place God may give you, narrow and humble though it be, it will call for the best and all the resources you have. We sometimes read sentimental delineations of the sad lot of many people who are compelled to chafe and toil on in uncongenial work, inferior to their powers, dwarfing their greatness. We have but little sympathy with that sort of cheap pathos. A man's true greatness is not in his place, but in his filling it well. The triumph of his strength is not the splendor of the work assigned him, but the splendor of the way he does it. There are little acts of kindness in quiet homes that reveal, as they require, more strength, and better, than Samson's carrying away the gates of Gaza. At many a point in your common daily life, in meeting petty oppositions and rising above faulty standards by which bad customs hold sway, in bearing quiet witness to truth in face of those you love, in standing altogether true to conscience, there will be things to try the temper of your courage as searchingly, if not as terri-

bly, as battle-field, fire or wreck. Many a man whose strength has towered and whose talent has flashed on the broad public horizon, has been unequal to the ordeals in the little private circle of his own hearthstone or town. The home of Carlyle, we are told, was unhappy for his noble wife, because the so-called strong man was too weak, as well as blind, for the offices of sympathy, love, kindness, and even justice, in his own house. Some of the grandest strength that God puts into young men, is needed, not for presidential chair, or representative halls, or metropolitan pulpits, but in going down among the poor and lowly and degraded, with the truth and peace of the Gospel, to raise them to virtue and happiness, to give an attractive pattern of Christian life and do the humble and patient service, help and reform called for, in secluded villages and lowly homes.

Bear in mind, too, the necessity of not estimating your work by its *apparent* success. Milton's success seemed small on his first publication of *Paradise Lost*. Wordsworth waked up to find himself infamous, in the eyes of critics when his "Lyrical Ballads" appeared. The seed of much faithful sowing is like bread cast on the waters. Not at once does the best work prove its worth. Few things in our day are more disgusting than the popularity of iridescent pretence, and the large prizes and glory of frothy sensationalism over solid merit. You may seem to spend your strength for nought. Your main battle may be with discouragements, and you may have to prove your strength by the heroism of patient continuance in disappointing well-doing. Indeed, you may be imprisoned in bitter trials, and darkness may lie heavy on much of your way. Adversities may beat on you like hail, and you may fear that you and your labor will be swept away. It may be your lot to "*suffer* and be strong;" but if you keep up heart, the clouds will lift.

"Under the sleet
With its angry beat,
God is keeping the planted wheat."

"Under the snow
When the wild winds blow,
God is making the world's bread grow."

The apparent is not the measure of the real, and many of the

lives that have received the flails of the wicked and borne the bruising force of heavy sorrows have proved the protecting strength and sheltering warmth, out from beneath which precious harvests have waved and ripened.

You go forth as the College begins the onward movement of another half-century's progress. How far through these years your lives *may* reach and your work extend, no one can see or tell. A veil hangs over the future. Possibly when the College shall have added fifty more years of growth, the heart of some of you may still be beating, and the hands working, and you may come back when the fruit of a century's work of *Alma Mater* shall be celebrated,—even as we now may have the presence of one of the two members of the first class that was graduated. But probably most of you will have put off the armor that you are now putting on, your work, whatever it be, be done, and your record closed. But however it shall be—whether you shall be among the few that may then return in life's evening shadows, or among those who shall come earlier to your graves, and only the influence of whose lives shall then be left in the world—let your resolve now be that as long as your strength lasts, whether much or little, it shall, day by day to the end, be found bearing the sweet pure fruits of joy in the service of God and the benediction of men. Settle it here and now, as the deep and changeless purpose of your soul, that whether your life be long or short, it shall never be low or mean, never be permitted to be used by sin, or degraded into selfishness, that it shall be true to its Christian training, and best possibilities. Day by day strike the chords of duty, love and kindness, and it will go in music all the way; and whenever it shall close and become silent in death, it will have done its work, and set blessed echoes to

"roll from soul to soul,
And grow forever and ever."

ARTICLE II.

A MONOPHYSITIC CONFESSION.

Translated by PROF. GEORGE H. SCHODDE, Ph. D., Capital University,
Columbus, Ohio.

The law of action and reaction works almost as infallibly in the history of thought as it does in the sphere of nature. The various phases through which the development of doctrine has passed confirms this deduction from the philosophy of history. It requires only a superficial knowledge of the Syrian and Egyptian schools of theology in the days of the Trinitarian and Christological controversies to recognize in them also the potency and agency of this principle. Whether this was always consciously an impelling motive in the formation of the two dogmatical systems in question is a psychological question that, if answered at all, must be answered by an especial examination of distinct times and troubles. But by this principle must, to some extent at least, be explained the origin of Eutychianism and its further development into monophysitic tenets. When Nestorianism which had torn apart the divine from the human nature of Christ, and which was in spirit and historically identified with the more realistic Antiochian school, had received its official death-warrant at the third œcumenical council at Ephesus, 431 A. D., the Alexandrian school, with its predilection for the mystical and transcendental, naturally inclined to the other extreme, and suffered the human nature of Christ to be absorbed by the divine. Germs of this tendency appeared already at earlier stages, as when, for instance, Apollinarism with its denial of the perfect humanity of Christ was received in the Egyptian church with considerable favor; but it did not assume a tangible shape until the innovation of the aged Constantinopolitan archimandrite Eutyches, in the year 444, who taught that after the incarnation Christ had only one nature. He taught that after the coming of the divine Logos into the flesh *μίαν φύσιν προσκυ- νεῖν καὶ ταύτην Θεοῦ σαρκωθίντος καὶ ἐνανθρωπήσαντος*. This was condemned at a provincial synod at Constantinople in 448, but Eutyches appealed to an œcumenical council. The Emperor Theodosius called one at Ephesus, over which Dioscuros, the violent and tyrannical successor of Nestorius' chief opponent, Cyril of Alexandria, presided. Its

proceedings were the reflex of the presiding officer's spirit, whose fanatical adherence to Eutyches' views produced such results that this synod stands branded in history as the *latrocinium Ephesinum*, the Robber-Synod. This synod's sanction of the views called forth a strong protest from Leo the Great, and its anathemas against the orthodox faith and cruel tyranny soon brought about the fourth œcumenical council at Chalcedon in 451, where, chiefly on the basis of Leo's famous message, both Nestorianism and Eutychianism were condemned. The fate of Eutyches' followers, now known as the monophysitic church, alternated between victory and defeat according as its tenets were in harmony with the court dogmatics at Constantinople or not. The efforts of different emperors to reunite them with the orthodox church proved futile, and the severe measures of Justinian, which upheld the decrees of Chalcedon, well nigh proved fatal to the existence of monophysitic congregations. The tenets had found adherents in Egypt, Abyssinia, Syria, Mesopotamia and elsewhere, but the systemic persecutions of those in power in the church and state condemned them to an apparently hopeless struggle. At this critical period the monk Jacobus Zanzalus, or Jacobus Baradaï, made the monophysitic cause his life's work and filled it with his characteristic enthusiasm. He is one of the most interesting characters in that complex of interesting men in the early days of the Church. After his consecration as bishop (541 or 543) he devoted all his energies to his work. For 40 years he hastened, clothed as a beggar, through Asia Minor, Syria, Egypt, and the islands of the seas, reviving what seemed dead, and re-established everywhere the monophysitic church. His work was attended with wonderful success, and but for him the sect with which he identified himself would have disappeared from the history of the church. His great influence in determining its character and life is shown by the fact that from him they derived their name Jacobites, a sect that still lives.

The opinions of such a positive character and important factor in the history of the Church cannot fail to have more than usual interest. The confession of which we here give a translation has been preserved by his spiritual children in Ethiopia. The original and a German translation were published in the "*Zeitschrift der Deutsch-morgenländischen Gesellschaft*," 1876, pp. 417-466, by Dr. Cornill, and from the former this first English version has been made. The editor of the Ethiopic text has satisfactorily proved the authenticity and reliable character of the document. This confession forms a part of the standards of faith in the Ethiopic

church, the so-called "Faith of the Fathers," a large collection of patristic lore of the monophysitic church compiled in Arabic by Paul Eba Regia, about 1000 A. D.

THE CONFESSION OF JACOB BARADAEUS.

In the name of the Father and of the Son and of the Holy Spirit, the one God, we will begin, with the help of God and the blessedness of his assistance, to write the confession of faith of the holy and great Lord, Jacob Baradaeus, the Patriarch of the Jacobites of Syria, and Egypt and Ethiopia. He was Bishop in the city of Edessa. The blessing of his prayer be with us! Amen.

The holy man said, when a controversy had arisen among the Christians, and satan, the hater of the good, divided them, —and thereby the word of our Lord was fulfilled which he speaks in the old and the new (Testament). For he says in the holy Gospel: Every kingdom which is divided against itself is brought to desolation, and every house, if it is divided against itself, is destroyed.* This is the truth of his words in the new (Testament). And his words in the old: Wisdom builds a house, but foolishness tears it down.†— And the holy Lord Jacob said: I myself saw and beheld this impious schism and condemnable destruction which destroys the Christian churches and others; but I ask of the Lord Christ for this that he may reward those who remain firm in these and similar days, until the Lord Christ comes to judge the living and the dead. To him be glory evermore to all eternity! Amen.

The Lord Jacob, of whom we are speaking, spoke and said in his confession of faith, the true and only one that is orthodox. He said: I believe and confess and say: I believe in the Father and the Son and the Holy Ghost, the one God, whose Godship is one and whose glory is one and whose power is one and whom (men) worship in one majesty; one Creator and whose creature is one, one his good pleasure and one his will, one his beginning and one his supremacy, one his government and one his power, one his substance and one his honor, he

*Cf. Matth. 12 : 25 ; Mark 3 : 24, 25.

†Cf. Prov. 14 : 1, or 24 : 3.

who is not approachable and is not reached and cannot be spoken to, like images and like formed things, and cannot be described, whom the thoughts of those attempting cannot attain, nor the thoughts of the searchers nor the thoughts of the reasoners nor the thoughts of the poets. One in his divinity and divided into three hypostases which are his three persons, equal in one power, in one glory and in one nature, in one good pleasure and in one substance and in one honor. And I believe that he is one God in three hypostases, the Father and the Son and the Holy Spirit, one God. And I believe that he is one in Godship and three in hypostases; three in one and one in three, division in the union and union in the division; no separation between his wisdom and reason and life. I say and believe and confess that the Father is the wisdom and the Son the reason and the Holy Spirit the life, and again I say and believe and confess that the Father is the begetter but is not the begotten, and to him alone evermore and to eternity belongs begetting and fatherhood.* And further I say and believe and confess that the Son is the begotten one who is not a begetter and to him alone belongs the state of being begotten and the sonship.† And I believe and say and confess that the Holy Spirit proceeds from the Father and takes from the Son,‡ but is not a Son, and to him alone belongs the state of proceeding. And I believe that the Father did not precede the Son and the Holy Spirit in time and not in the state of Godship. And I believe that the Son did not precede the Father and the Holy Spirit in time and not in the state of Godship. And I believe that one hypostasis is not smaller or less, neither in honor nor in the state of Godship. I say and believe in three hypostases and one God, one good pleasure and one power and one beginning. No beginning and no end, embracing all things and powerful over all things, and he knows all things that are in heaven or on earth; he knows the weight of the mountains§ and each single ones, he being to eternity, and he knows the beings, the Creator of beings, the God of beings, who is hidden from the beings, and near to the beings, veiled

*The ἀγεννησία.

†The γέννησις.

‡The ἐκπόρευσις and ἐκπεμφις. cf. John 15 : 26 ; 16 : 14.

§Cf. Is. 40 : 12.

from the beings, and far from the beings,* known by all beings, and there is nothing which is not held by his hand. The Father is God from eternity, above the Son there is no God, and the Holy Spirit is the completion of the state of Godship. And when we say "the Father is God," we do not mean him without his Son and his Holy Spirit. And when we say "the Holy Spirit is God," we do not mean him without the Father and the Son. And again I say that God is the eternal grace which is in him and the love of the Son of Man and the long suffering of the Holy Spirit. And when he saw that sin increased and destroyed the creatures, and all creation served satan, and their hearts went astray on the thoughts of idolatry and this work (*Gemächte*) was tramped under foot, and their associations were scattered and the hope ceased, he punished them first by their expulsion from the garden of bliss, in order that the children of Adam should turn to their God and should seek forgiveness from him. But the enemy became powerful over the elder of them, and he slew his brother and destroyed him with words of blasphemy and did not repent. And their children became corrupt according to the word of the preacher,† he punished them with the water of the deluge and none of them was saved except Noah (and he made a ship for our deliverance out of wood that does not rot), and he destroyed them by the drowning of all their generations. And again he punished the people of Sodom and Gomorrah by the burning of fire. And in the days of Joseph he destroyed with hunger the children of Israel, but they returned to their fluctuation and increased exceedingly their sins. Against them Paul, the apostle, is a witness, saying: The Lord has spoken to our fathers through the prophets.‡ And in all this the Lord was waiting for the repentance of the creatures; for the restoration of the creatures is impossible except by their Creator; for a crystal vessel, if it has been broken, cannot be repaired except by its maker. And when the time arrived, when the paternal mercy became great over the human creature, the reason-hypostasis, which is the eternal Word, descended without being separated from the

*Cf. Jer. 23 : 23.

†I. e. Noah, cf. 2 Pet. 2 : 5.

‡Cf. Heb. 1 : 1.

throne of his glory. And his descent and association with us was by the announcement of Gabriel, the messenger between us and the Virgin Mary. And he went before him and announced him, and said to her: Rejoice, O thou filled with grace, the Lord is with thee, thou blessed among women.* And this was a thing too difficult to be understood for the hearts of the children of men, and the incarnation of their Creator in the flesh of the creatures; but this took place only by his will. And he descended from his eternal existence, no eye seeing him, nor was he seen in the time of his descent. And he dwelt in the womb of the Virgin Mary, as he knew it himself and his Father and his Holy Spirit. And from her he became flesh and appeared in pure and holy flesh, as this united with his divinity without change or mixture. The fire of his Godship did not burn his flesh, and the coldness of his flesh did not extinguish his divinity. His divinity was not changed into his condition of flesh, as the gold in the smelting oven is not changed into silver, and was not mixed as vinegar is mixed with honey or as honey with mead; and again it was not mixed in the similitude of the mixing of the bitter with the sweet; but he was born of the Virgin Mary, her virginity being sealed (preserved), like the birth of a look from the eye, and like the birth of sweat (or heat) from the body, and like the birth of a picture of a form from the mirror; the look does not break the eye, and still comes forth, and the picture of a form does not break the mirror and yet enters into it, and the sweat (or heat) does not break the body and yet it comes forth, but breaks it and does not break it. And he came forth in human shape, with clean flesh and with a rational soul, and with sublime understanding. And the union of the Godship with the flesh was a mysterious union, which the understanding cannot reach and for which the thoughts cannot find pictures. His divinity was not flesh, nor was his humanity and his flesh divinity, but as it is impossible for the flesh to become spiritual like the soul and as the soul is not able to change the nature of the flesh into a spiritual being,

*Cf. Luke 1: 8.

but they all (*i. e.* both) are one nature; thus the divinity does not change the humanity into its essence and the humanity does not change the divinity into its essence, and we do not call him by two names, nor two persons, nor two Gods, and not two hypostases, and not two natures, and not two Messiahs, but one Messiah and one hypostasis, and one nature, and one Son, who is born from the pure Virgin Mary. She gave him birth while she was a virgin, and in this way we call her the mother of God, the eternal Creator, who was identical with the Father and the Son and the Holy Spirit in substance. And he it is of whom the Apostle Paul preaches, saying: From Paul the apostle of Jesus Christ, who was called and separated and chosen to preach the Gospel of the Holy God, who was born in the flesh from the seed of the house of David, and it became known that he was the Son of God.* And I believe that he is light which is from the light, and God who is from God in truth. And he did the deeds of God, signs and miracles, in the weak flesh. And his divine nature was not separated, while performing signs and miracles, from the weak human nature, and (men) did not perceive the divine nature by itself without the human when he performed miracles in his union with the divine nature. And I believe that he as one in his divine and in his human nature performed signs and miracles as God. He slept in the flesh, his divine nature being united with it. He ate and drank in the flesh, his divine nature being united with it. He suffered and was crucified and died and was buried in the flesh, his divine nature being united with it, and he arose in glory. His resurrection took place in the flesh but not in his divine nature, and he it is concerning whom David, the prophet, prophesied, saying: Thou wilt not permit that thy Just One see destruction.† And I say: Blessed is he who ate in the house of Abraham,‡ and reclined (at table) in the house of Simeon and forgave the sins of the sinning woman.§ And I do not say that there were two, one heavenly and the other earthly, as says Arius—cursed be he!—nor do I say that there was a separation in him, as is the testimony of the cursed Nestorius; nor do I

*Rom. 1 : 1-4.

†Ps. 16 : 10.

‡Gen. 18 : 8.

§Luke 7 : 36 ff.

say : two hypostases, one the son of a divine nature and the other the son of Mary. And he who teaches thus, may he be cursed ! If anyone says : the one creator, the other created, cursed be he ! If anyone says : one strong and the other weak, cursed be he ! If anyone worships the Father and the Son and the Holy Spirit and the flesh of Christ alone without its being united, cursed be he ! If anyone reasons out two adorations, cursed be he ! If anyone introduces a fourfold character into the Trias, cursed be he ! If anyone separates Christ from his Trias, cursed be he ! If anyone worships his divine character without the human or the human character without the divine, cursed be he ! If anyone establishes a new God and an old God, cursed be he ! If anyone does not praise the hidden Father and the crucified Son and does not believe in the Holy Spirit, (who is) love, cursed be he ! If anyone does not adore the three hypostases in the same manner, let him be cursed ! If anyone honors the Father above the Son, let him be cursed ! And if anyone detracts from the honor of the hypostasis of the Son on account of the incarnation, let him be cursed ! If any one says that the Holy Spirit is not the Spirit of the Father and of the Son, let him be cursed ! If anyone says : God and Christ his companion, let him be cursed ! If anyone says : the Lord and the Lord, let him be cursed ! If anyone says : the Creator and the Creator, let him be cursed ! If anyone says : two spirits, one holy and one holy, let him be cursed ! If anyone says : A God in the beginning and a later God, let him be cursed ! If anyone says : A great God and a lesser God, let him be cursed. If anyone says, and pollutes his mouth in saying : two natures after the union, let him be cursed ! like Leo who corrupted the faith and effected this schism and created this blasphemy. If anyone says : Christ is two, let him be cursed ; for he does not believe the word of Paul, the apostle, who says : One God and one Messiah and one Holy Spirit, one faith and one baptism, one God and one Word in truth.* And this word I confess and say, that the Father is the Lord and the Son is the Word of the Lord, and the Holy Spirit is the Spirit of the

*Eph. 4 : 5-6.

Lord, one God; and I confess that the Lord and his Word and his Holy Spirit are one God. And I believe that the prophecy of Isaiah, the son of Amoz, concerning the Virgin Mary is true, that she has given birth to the son whose name is Immanuel,* which is translated, God with us. And again he said by the command of the Lord in that prophecy, in which he said to him: speak to the children of Israel, Ye shall not choose many gods, I am the first God and the last God, there is no other God besides me.† And to Moses the prophet he said: O Israel, I am thy God, who has led thee out of the land of Egypt, and thou shalt not make to thee any gods besides me, and thou shalt not worship any graven image or likeness, not of what is in heaven nor of what is on earth.‡ He means: not the likeness of the stars, and not the likeness of the sun, and of the moon, and not the likeness of the children of Adam, and not the likeness of the fish of the sea, and not the likeness of crocodiles or anything similar to these. And I confess the testimony of David, the prophet, who says: When thou hearest me thou dost not add unto thyself a strange god.§ And I confess the testimony of Jeremiah, who says: Every god who is not the creator of the heavens and of the earth and of the sea and of all that is therein is no god.|| And I believe that Christ clothed himself in flesh and I believe that he is the Word of God, and through the Word of God the heavens were created, and through the spirit of his mouth were all their hosts, as says David, the prophet.¶ And I confess the testimony of Paul, the apostle, who says: Many are they who are called lords and gods; but we have only one God, who is the Father, in whose hands all things are held, and one Lord Jesus Christ, through whom are all things that are in the heavens and on earth.** And I confess the testimony of Christ, our Lord, who says to his disciples: Go and preach to all nations, in the name of the Father and of the Son and of the Holy Ghost.†† And he did not teach of two natures, concerning which the cursed Leo speaks. And I believe in the confession of faith of the 318 (fathers at Nice), who say: We believe in one God, the Father almighty; and in one Lord

*Is. 7: 14.

†Is. 44: 6.

‡Ex. 20: 2-5.

§Ps. 81: 8-9.

||Jer. 10: 11.

¶Ps. 33: 6.

**1 Cor. 8: 5, 6.

††Matt. 28: 19.

Jesus Christ, the only begotten Son of God, and so forth; and in the Holy Ghost, the vivifying Lord. And this I confess and in this I live and in this I will die and in this is my pride. And again I say: If any one changes this faith, he shall return answer to the Lord on the day on which the Lord Jesus Christ will judge him; and his name will be erased from the book of life.

And I speak as is the expression of Gregorius, the theologian, who says in his homily through which he expelled Nestorius from the Christian Church of the city of Constantinople; and he ascended the chair of teaching and sat down to read it, and called his homily "the homily Taokijah Mary," which is, "the mother of God,"* saying therein: I have no fear when I call thee the mother of God; a second highest heaven, thou are exalted above it,† and thou art exalted above the cherubim, for these have not the power to look upon him, but thou hast carried him in thy arms, the divine Word. I say also with Cyrillus: The one who is carried on the shoulders of the four animals‡ while filling heaven and earth, him the weak Simeon carried on his arms and asked him to give him the eternal rest, for there was none other whom he could trust for help. And there was a testimony to him in the annunciation and the birth and in the flight to the land of Egypt. And further, I am a witness to him that he was reared in Nazareth about 25 years. And further, I am a witness to him that he was baptized in the Jordan by John the Baptist, for Hannah and Elizabeth are sisters. And again, I am a witness to him that his divine nature was united with his human nature when he was baptized with water three times. And again, I am a witness to him that John was indeed frightened when he saw the river Jordan withdrawing backward. And if David did not live at that time and was not able in person to testify saying: "What aileth thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?"§ then John had failed (to remember) for what the former had prayed. And David, the prophet, the servant of the mysteries of God, said to him: Speak, and place thy hand on his head

**i. e.* Θεοτόκος.†*i. e.* higher than the highest heavens.

‡cf. Ezek. 1: 5.

§cf. Ps. 114: 5.

and give him the priesthood of his Father. The Jews were not pleased with it that he should rule as king over them, but say thou: Thou art a priest forever after the order of Melchizedek.* And I believe that he revealed himself to his disciples on Mount Tabor in the vision of his divinity, since his human nature was united with the divine. And Moses, the prophet of stammering tongue came and accused the children of Israel before him, and Elias came and accused Isabel, and when Moses reminded the children of Israel they knew him by the stammering of his tongue, and when Elias reminded Isabel, John, the theologian, knew him. And I believe that he gave to Peter the keys of the kingdom of heaven, and what he binds on earth will be bound in heaven, and what he loosens on earth will be loosened in heaven. And I believe that this grant is to-day yet with those who are high priests in truth. And I further believe, that he raised from the dead the son of the widow and Lazarus and the daughter of Jairus. And I believe that he blessed the five loaves and the two fishes, and again seven loaves, and satisfied with them 4,000 souls, besides the women and children. And I believe that he went to Jerusalem riding upon an ass until he came to the great sanctuary of Solomon, and with him his disciples. And the small children cried aloud: Hosianna to the Son of David! And I believe that many men dwelt in [were in] the house of sanctity, and all cried aloud, saying: Hosianna to the Son of David! And I believe that in the temple there were many women and children on that day who were completing the time of purification, which is forty days, as the law commanded in order to bring for them two turtle-doves or two young pigeons. And when they heard the voices of praise, the children cried aloud on the bosoms of their mothers, saying: Hosianna to the Son of David! And there were among them such as had the breast in their mouth, and these cried aloud with the children, saying: Hosianna to the Son of David, blessed be he who comes in the name of the Lord. And the word of the prophet who says: out of the mouth of babes and sucklings hast thou ordained thy praise,† has come true. And I believe

*Cf. Ps. 110 : 4.

†Cf. Ps. 8 : 2.

that he washed the feet of his disciples in the loft of Zion, that he gave them the power to journey around among the nations and lands while preaching. And I believe that he suffered and tasted of death in the flesh, as Paul* in his letter is a witness, that he tasted death on the wood of the cross, being united with his divine nature. And I believe that the hand which formed our father Adam was one with the hand which the Jews nailed to the wood of the cross. And I believe that he was able and had the power to melt the nails of iron by the fire of his divine nature; but this was according to his own will. I say then with Thomas, the Apostle: My Lord and my God, nail thy will into my heart, as thy hands and thy feet were nailed to the wood of the cross. And I believe that when he was buried he did not see destruction. And I believe that he arose in glory and ascended into heaven and sits on the right hand of the inaccessible glory of his Father. And I believe that he entered the innermost part of the perfected tabernacle, which the hand of man has not made; and he did not enter with the blood of a goat or with the blood of birds or with the blood of bullocks, but with his own blood and conquered by the giving of eternal life. As Paul,† the apostle, is a witness to this, thus I will be a witness to this and confess that he will come to judge the living and the dead. And there were completed over above the cross three beatitudes: the first beatitude our Lady, Mary the Virgin, saw together with John the Evangelist in the night of the first Sabbath of the light, and the angels said to Jeremiah: Blessed he who has showed us the just ones. And the second beatitude the Empress Helena saw on the day it [the cross] came from the earth. And the third beatitude when it [the cross] will come before the face of the Lord on the last day. And every one, then, who believes in our Lord Jesus Christ in true faith will be delivered from troubles.

And I, the least of all the high priests, accept three holy councils, which were at Nice and at Constantinople and at Ephesus. And I accept further the words of the Syrian fathers,

*Cf. Heb. 2 : 9.

†Cf. Heb. 9 : 11-12.

that of the Lord Jacob of Nisibis, that of the Lord Ephraim, and that of the Lord Isaac, the Syrian, and that of the Lord Simeon, the potter. And I accept the words of the Lord Jacob of Serug and the words of Philoxenus of Mabbug and the words of Jacob, the interpreter of Edessa, and the words of the Lord Barsoma, the ornament of the ascetics. And I accept the words of the twelve chapters which Cyrillus,* the pride of teachers, spoke, and I accept the words of the Greek fathers Basilius and Gregorius the theologian. And I accept the homilies of John Chrysostomus, the patriarch of Constantinople. And I accept the words of Clemens and the words of Sitinost† and the words of Epiphanius, the Bishop of Cyprus. And I accept the words of the holy and chosen Dioscorus the Great who expelled Marcion the apostate to the island Gangra, and that of the five fathers, his companions; and there is no town in that island which is inhabited by the Jews, except Gangra, and he converted them and did wonders among them until he brought them back to the right faith. And I accept the words of the believing kings, of whom the first was Abgar, who was king of Edessa, and the just Emperor Constantine and his son Rejobninos (?) and Lagatjos (?) and his children the monks Maximus and Dumatervos (?), and Theodosius the elder and his son the younger, and Zeno the just Emperor who condemned and burned the writing of the cursed Leo and declared the confession of faith of the Synod at Chalcedon wrong, and said: The curse of Christ rest upon Marcion and Pulcheria, who condemned the clothing of the monks, and upon the fourth council and upon Dorotheus and Dioscurus, the son of the sister of Nestorius, who believed in the fourth council and corrupted the true faith, and upon Leo their companion, and upon Barsoma of Nisibis, whom they killed with keys, and upon every one that says Christ has two natures, before the union and after the union also. And the six anathemas with which Dioscurus cursed the fourth council, I accept and believe in them that

*The famous twelve anathemas against Nestorius.

†Cornill suggest Coelestinus I, the papal friend of Cyril. The teachers mentioned before were either monophysitic or had taught nothing to the contrary.

they are right. The first anathema: The holy Dioscurus, the archbishop of Alexander; Cursed be the fourth council and all with it and all that walk according to it and all that follow it, for it has falsified the faith of the 318 fathers, by saying and adding a second nature to the Trinity. If they had not feared the curse of the 318 fathers they would have added one to the hypostases in the manner of Nestorius. The second anathema: Behold he cursed all those that assembled themselves in the fourth council, because this has tramped upon the holy canons and changed the ordinances which the first and the middle and the last fathers* had prescribed. The third anathema over the fourth council: Because the Bishops of Berytus were in it and many fathers who had taken part in the third council, and they honored the person of Marcion and transgressed against the Lord Christ; and their hand-writings were in the protocol of the third council, that they would not turn and would not assemble another council concerning the faith, and that every one who would assemble another council besides the third should be cursed, and among them are those who have themselves taken the curse upon their own heads. The fourth anathema over the fourth council and over all who would follow them: For these are they who have reversed the right and that which the fathers promulgated and have accepted the epistle of Leo. The fifth anathema over the fourth council and over all that would follow them: For they received the children [disciples] of Nestorius, of whom was Abja of Edessa and Dorotheus and Dijodus, the son of the sister of Nestorius; and he [*i. e.* Nestorius] that they should declare false the writings of Gregorius the theologian, because this one made Christ as a child of three months to be God. The sixth anathema over the fourth council: For they believed in the foolishness of the faith of Nestorius and made the Lord Christ two natures different in kinds, and worship him in two ways and say that he is man individually and God alone [individually]. And on this account may the fourth council be

**i. e.* the three councils, the third being the *latrocinium* at Ephesus. The orthodox church has, however, erased it from the catalogue of councils, and regards that at Chalcedon as the third.

cursed! And may our Lady Mary say: Let it be cursed! And may the Father and the Son and the Holy Spirit say: Let it be cursed! And may angels and men say: Let it be cursed! And may the heavens and the earth say: Let it be cursed! And may the curse rest upon the fourth council unto eternity, as long as heaven and earth exist, and upon every one that speaks according to its words and upon every one that follows them or believes in their faith. And every one who follows them, as soon as they repent, let them be pardoned.

ARTICLE III.

THE OLD MATIN AND VESPER SERVICE OF THE LUTHERAN CHURCH.

By REV. EDWARD T. HORN, A. M., Charleston, S. C.

Die alte Matutin und Vesper Ordnung in der Ev. Luth. Kirche nach ihrem Ursprung, ihrer Einrichtung, ihrem Verfall und ihrer Wiederherstellung dargestellt. Fr. Armknecht, 1856.

Vesper-Gottesdienste. J. Hengstenberg, 1871.

Ueber Vesper-Gottesdienste. J. Hengstenberg, 1861.

Vesperale oder die Nachmittage unserer Zeit. Max Herold, 1875.

Richter. *Ev. Kirchenordnungen des 16. Jahrhunderts.*

Kliefoth. *Liturgische Abhandlungen*, Vols. 7 and 8.

The Matin and Vesper Service in use when the Reformation began consisted of Psalmody, Lessons from the Bible and Prayer. It was a part of the service of the canonical hours,* which were observed in cloisters, but for the most part were shortened to this morning and evening service in the churches, while in the villages and smaller parish-churches the Matins and Vespers were rarely sung except on Sundays and Festivals. The Psalter was distributed among these hours in such manner that it might be sung through once every week. The books of the Bible, assigned to the church seasons, were read continu-

*In the rule of Benedict of Nursia, the canonical hours are given thus: According to Ps. 119 : 62, 164, there must be seven hours of prayer in the day and one in the night. *Vigils* at 2 A. M., *Matins* at break of day, *Prime* 6 A. M., *Terce* 9 A. M., *Sext* 12 M., *Nones* 3 P. M., *Vespers* 6 P. M., *Compline* 9 P. M.

ously, the whole being read through every year. The services were introduced by appropriate versicles. An *Antiphon* before the Psalm or Canticle and repeated at the close of it, brought it into connection with the season of the Church Year. An appropriate *Responsorium* connected the lessons. Special hymns belonged to the different "hours." The manner of prayer was essentially that which we shall describe in the Lutheran Service. The *Te Deum* or *Benedictus* was sung at Matins, the *Magnificat* or *Nunc Dimittis* was the proper evening hymn.

Luther (for instance in his *Deutsche Messe* 1526*) advises that this service be retained. He says there is nothing in it but words of Holy Scripture, and that it is not only well but necessary that the young be accustomed to read and hear the Psalms and the other lessons, but suggests that at the discretion of the pastor the service be shortened, so that only three Psalms be sung at Matins and three at Vespers. It is enough to say that the early Lutheran Kirchenordnungen followed this rule. "We believe we have compared most of them with reference to this point," says Hengstenberg. "Passing over others, especially those of a Romanizing tendency, such as the *Agenda Marchica*, 1540, we name here only the Brandenburg-Nuremberg, Wittenberg, and Saxon Visitation Articles, all of 1533, the Hamburg of 1539, the Schwäbisch-Hall (Brentz) of 1542, the Prussian 1542, Mecklenberg 1552, Würtemberg 1553, but especially Bugenhagen's revised Pomeranian KO. of 1563 (68).† In these we have traveled over Germany, and we find in what they say of the order of the Vesper Service a German unanimity."

The Matin and Vesper Service adopted by these Lutheran *Kirchenordnungen* was as follows:

*And at the close of his exposition of the Sixth Part of the Catechism, Hengstenberg.

†Löhe refers also to the Schleswig 1542, the Brunswick-Wolfenbüttel 1543, Eric of Brunswick 1543, Waldeck 1556, Wittenberg 1565, Austrian 1571, Franz of Saxony 1585, Pomerania 1690, Nuremberg 1691. Besides some of these, I have notes of Brunswick 1531, Luther *Von Ordnung des Gottesdiensts* 1523, *Formula Missæ* 1523, Dukedom of Prussia 1525, Hesse 1526.

I. *The Opening.*

V. O Lord, open thou my lips,

R. And my mouth shall show forth thy praise.

At Vespers,

V. Let my prayer be set forth before thee as incense :

R. And the lifting up of my hands as the evening sacrifice.

Gloria Patri. Hallelujah.

II. *Psalmody.*

One to three Psalms, with *Antiphons* and the *Gloria Patri*, sung responsively.

III. Lesson or Lessons with *Responses.*IV. Hymn. The *Hauptlied*.

V. The Canticle.

In the morning the *Te Deum*, *Benedictus* or *Athanasian Creed*; in the evening the *Magnificat* or *Nunc Dimittis*; in each case preceded and closed with an Antiphon.

VI. Prayer.

Consisting of *Kyrie*, Lord's Prayer, Collect or Collects, with Salutation and Versicles.

VII. *Benedicamus.*

I. *The Opening.* The service is introduced by an appropriate Versicle and Response. Ps. 70 : 1, 51 : 15 are traditional and appropriate. The Versicle was intoned by the pastor or oftener by one of the lads of the school, and the choir or congregation sang the Response, which was followed by the *Gloria Patri*, and, except during Lent, by the Hallelujah. It is remarkable that in his KO. for Schleswig, Bugenhagen forbade the use of these particular versicles, not because he thought them in the least inappropriate, but because the Roman Church had abused them—a reason which would hold good against every part of our service. We suggest (here following others) that in the Vesper Service Ps. 141 : 2, a part of the Evening Hymn of the *Apostolic Constitutions*, be an opening versicle.

After these words it was often customary to sing the *Venite* or Invitatory, the 95th Psalm. On festivals the Psalm was by a slight addition made to bear reference to the fact commemorated; thus on Christmas it began, *Christ is born for us: O come let us sing unto the Lord*, and on Epiphany, *Christ hath been manifested for us: O come, &c.* Other invitatories were used. Appropriate hymns were employed for this purpose, such as *Come, Holy Spirit*. Acting on this principle, while

some liturgists prescribe a proper versicle for every season of the Church Year, Hengstenberg opens every Vesper Service with its own hymn and lets the versicle follow. He would have the choir sing the verses in which the Gospel fact is proclaimed, and the congregation those which express Christian emotion in view of that fact, and he says that such responsive singing in his congregation produced an unusual effect. During the singing of the Invitatory the choir knelt.

II. *The Psalmody.* Every Psalm was introduced and followed by an *Antiphon*. This was an appropriate bit of Scripture, intended to refer the Psalm to the season of the Church Year in which it was sung. "For instance, if Ps. 8 were sung on the day of the *Annunciation*, then Luke 1 : 26, 27 was sung as an Antiphon; but if the same Psalm was sung on the day of the *Holy Innocents*, Matt. 2 : 16 was the antiphon." This seems to us the right way to use the Psalms in public worship. We make them an utterance of *Christian* faith and adoration, which are certainly more than the inspired writers of them ever knew. He who has used the Psalms as his own manual, will agree that the Church is right in freely appropriating them to the vicissitudes of her experience and worship. In many cases Hengstenberg has used verses of rhymed hymns for antiphons, a practice which must give agreeable variety to the service and cannot be censured.

The Psalms ought to be sung responsively, and the ancient and better method is to divide the verses with respect to the parallelism. They were sung to the Gregorian tones. In churches in which a choral service is not easy and perhaps not possible, they can be read responsively.

Before the Reformation the whole Psalter was divided among the canonical hours; and at first Lossius assigned to the Lutheran Matins and Vespers those particular Psalms which belonged to them in the Roman Breviary. This was manifestly inept. Luther left the choice to the pastor. It gradually became customary to sing at Matins Ps. 1-110, and at Vespers Ps. 110-150. Ps. 119 was cut up into eight parts, which might be sung in addition to the other Psalmody. We would recommend, at least until daily Matins and Vespers become usual among us,

the use of certain selected Psalms.* In the morning Ps. 95 is proper, because it is the old Invitatory. In cases in which it is not convenient to choose a new Psalm at every service it would be well to follow the custom of the early Church in the use of Ps. 63 in the morning, and Ps. 141 in the evening.

III. *The Lections.* The *Lectio Continua* ruled in the less services before the Reformation. In old Lutheran *Kirchenordnungen* lessons from the Old Testament were assigned to Matins, and from the New Testament to Vespers, though in one the Old Testament from the *Prophets to the end* is given to the Vespers. It was usual at Saturday Vespers to read also the Gospel for the next day. Hengstenberg makes the wise suggestion that we retain the distribution of the books of the Bible in use before the Reformation, selecting for our lessons the most suggestive chapters of the portion assigned for each church season, and trying to excite the interest of our people in those chapters which we omit.†

*Thus: *Advent*, Ps. 19, 24, 25, 118, 93, 98, 122, 146, 21, 111. *Christmas*, 2, 19, 45,—48, 72, 85,—89, 93, 98,—100, 110, 111, 130, 132, 147, 148. *Epiphany*, 8, 46, 47,—66, 72, 86,—95, 87, 97,—27, 48, 84,—100, 104, 111, 117. *Lent*, 91, 8, 25, 116, 67, 145, 36, 45,—6, 32, 38,—130, 143, 51, 118, 63. *Holy Week*, 8, 22, 40,—111, 103, 23,—35, 67, 110,—43, 111, 116,—24, 27, 30,—51, 90, 72,—148, 150, 143. *Easter*, 1, 2, 16,—110, 111, 113,—115, 118, 139,—30—46, 66,—18, 19, 21,—23, 46, 98. *Ascension*, 8, 15, 19,—21, 30, 47,—97, 103, 148,—110, 111, 113, 117,—2, 45, 68, 72, 93, 24. *Pentecost*, 19, 33, 87,—48, 86, 104,—23, 45, 103,—110, 111, 113, 115, 117,—68, 65, 34, 124, 67, 84, 97, 118, 132, 145. *Trinity*, 8, 19, 24,—47, 48, 72,—93, 97, 98,—33, 110, 113, 143. *Harvest*, 65, 67, 103, 104, 150. *Reformation*, 48, 87, 125. *Fasting and Prayer*, 6, 32, 51, 130, 143. *Consecration of a Church*, 24, 46, 48,—84, 87, 91,—27, 122. *St. Michael's*, 8, 19, 24, 34, 110, 111, 113, 117.

From *Kirchenbuch für Ev. Luth. Gemeinden*, hrsggegeben von der Allgem. Versammlung u. s. w. 1877.

†The order was this: From *Sexagesima* to Holy Week, the *Heptateuch*, (from *Judica*, the Passion History); Easter to Whitsunday, Acts, Revelation, the Catholic Epistles; from Whitsunday to two weeks before Christmas, Samuel, Kings, Chronicles, Proverbs, Ecclesiastes, Canticles, Wisdom, Sirach, Job, Tobit, Judith, Esther, Ezra, Nehemiah, Maccabees, Isaiah, Jeremiah, Ezekiel, Daniel, the Minor Prophets. From before Christmas to Epiphany, Isaiah, or Isaiah, Jeremiah, Daniel, Ezekiel, or the 12 Prophets; Passion Week, Lamentations, Hosea, Zechariah. Of course the Apocrypha would have no place in our scheme.

If there was but one lesson, it frequently was broken up into short parts, each of which was sung by a lad, first in Latin and then in German; and the parts were bound together by appropriate *Responsoria*. One of the most usual was

O Lord, show us thy mercy:

R. Thanks be to thee, O Lord.

One of our most competent liturgists suggests that there be a lesson from the Old Testament, another from the New, and a third which shall be read as the text of the sermon from the pulpit, all of which he would bind together with verses of hymns as *Responsoria*.

There is no agreement with reference to the place of a *sermon* in these services. In some cases it followed the whole; in others it is differently placed. Many of the *agenda* direct that the *summaries* (*i. e.* summaries of the Lessons) be read. The summaries of Veit Dietrich were in much request and in some cases were prescribed. The *Wurtemberger Summarien* are highly spoken of and have often been reprinted.

The truth is that the *sermon* is not essential to the completeness of these services. Hengstenberg makes an impassioned appeal for the omission of it. Yet if this order is to be revived among us as a Sunday and Week-day Afternoon and Evening Service, a place must be found in it for the sermon. The sermon ought, however, to be in harmony with the service; it ought to be short; it ought to be an address and not an argument.

IV. Here let us say something of the *Hymn*. The rich store of hymns which are the unchallenged treasure of the Lutheran Church has given a peculiar character to her German services. Alas, the majority of these hymns cannot be Englished. The admirable works of Miss Winkworth and others give us a notion of their value, but they have an unhomelike sound in English. The Wesleys have much more satisfactorily transused some of them. We cannot hope to have our own hymns in our English tongue until cultivated English-speaking Lutherans, thoroughly Lutheran in faith and piety, break into singing. Until then we shall have to select from the common hymns of our language, having a right to use the songs of those who have caught their inspiration from our own masters; while

we ought to study the churchly hymns of recent Anglican writers.

V. *The Canticle*. The Canticles like the Psalms always were introduced and closed by an antiphon.

Hengstenberg would always have the *Nunc Dimittis* sung instead of the *Magnificat* on Sunday afternoons. Of the latter Bede says: "It is sung daily at Vespers in order that the spirit distracted by the business of the day may collect itself in meditation on the mystery of the Incarnation and on the virtuous example of the Holy Virgin."

A question arises with reference to the place of the *Creed*; for many will feel that it ought to be found in the service, especially if this be used, as I would suggest, as the basis of a Sunday-school service. The *Creed* formed a part of the prayers of the pre-Reformation Vespers; but we suggest that it be sung or said after the *Canticle* or in place of it.

VI. *The Prayers*. The *Kyrie* has been a part of these prayers from ancient time, the Greek words being retained in both the Latin and the German service. Löhe adopted the *Preces*, a responsive prayer composed from Ps. 51. We omit it because it is long and hard to naturalize. Hengstenberg says much of the advantage of an extemporaneous prayer just before the Lord's prayer, an advantage we are disposed to admit. The collect follows with its appropriate versicle, either the collect for the nearest Sunday or Festival, or a collect for protection during the night, or in accordance with ancient usage which here employed a peculiar suffrage called the *Da Pacem*, the beautiful collect for *Peace*; or as many collects as the circumstances demand.

VII. *The Conclusion*. The *Benedicamus* consisted of the Versicle

Let us give thanks unto our Lord God:

R. Thanks be unto God forever.

This was sometimes followed by the Thanksgiving Collect. We suggest that the Doxology be substituted or a hymn ending with the Doxology. Then may follow the Benediction, to which the people respond, Amen. As the old Lutheran Matins and

Vespers were oftener conducted by the lads of the church-schools than by the pastor, the Benediction usually was omitted.

The decay and disappearance of this beautiful service might seem to show that it was not congenial to the Church of the pure Gospel, if we were not able to adduce the real reasons of its failure.* The first was, that our early liturgy-makers retained the Psalms, and even in some cases the Lections, in Latin. At first they had not these songs in the vernacular; but it was their professed object to continue the use of the Latin tongue, especially among the schoolboys in their choirs, who in the church schools would be the most regular attendants of a daily service. So the Matins and Vespers daily became less interesting to the people until finally they forsook them altogether. A second reason was the decline of Church music. The ministers were not so carefully taught as they had been. Changing fashion also led the taste of all away from the simple and stately music to which these services were wedded. The third reason which has been given was the want of order and definite directions. At the first preparation of our *Kirchenordnungen* these were not necessary, because the ministers were accustomed to the Breviary; but the Matins and Vespers being but a part of the service of the "hours," and the selection of the Psalms, Antiphons and *Responsoria* now being left to the pastors, it became irksome and confusing. These three difficulties may be avoided in a revival of the service, by having it all in English, by allowing freedom in the choice of music, while we avail ourselves of the revived interest in the Gregorian tones, and by accompanying our service with a few well-considered rubrics.

It will not be necessary to argue that the revival of this service as the evening service of our English-speaking Churches, is wish-worthy. It seems to recommend itself. At present we have no evening service. That in the Church Book of the General Council, or that in the Book of Worship of the General Synod North, is but a variation of the *Hauptgottesdienst* of the morning, is not consistent with itself, and is without the ap-

*Arm knecht.

proval of history or good taste; while it cannot be said that the Book of Worship of the General Synod South contains any evening service at all. That such a service is wished for, two facts prove: the General Council is attempting the revival of this very service in the German Church-book, and the General Synod South has referred the matter to the consideration of its committee.

The Service ought to be an *Evening Service*. It must be distinct from the *Hauptgottesdienst* of the morning, which is really a part of the Holy Communion, and yet it must be in harmony with it. No other can be better suited to the evening than this service of prayer and praise, to which God answers by his word. Here we join in the Psalms which were a part of the Evening Service our Lord took part in, and continue the hymns which were consecrated to this hour by the early Church.

The Service must have a liturgical and historical authority. Our conviction has been deepened that no order of worship can become general or be fixed in our Church, which cannot justify all its parts by the most rigid canons of liturgical science and the example and precept of our Reformers. Our worship must answer to the spirit of our Church, and—to be true to that spirit—it must at the same time be scriptural throughout and in accord with the history of pure Christianity from the apostolic time to the Reformation. Our Vesper Service is the only Evening Service which has such authority.* We will not need

*"It appears best to pass over all these recent attempts, which are more or less colored by subjectivism, and to look whether there is not somewhere a Liturgy for Vesper Services that has real churchly authority and which one can confidently cling to. It is soon found. In the *Kirchenordnungen* of the time of the Reformation the Liturgy for Vesper Services lies clear before us and only waits to be drawn from its partial or complete oblivion. This order was accordingly made the basis of our Vespers. One end was reached—we had *churchly* Vespers. But we had more. The souls in the congregation who were capable of it anticipated and soon felt the edifying power, the marvelous beauty, which informs these old churchly Vesper liturgies. Many of them, above all the Easter Vespers, took firm and lasting possession of their hearts," P. 5. "Yes, when we see how exactly the same order occurs in these *Kirchenordnungen* produced in a space of forty years by the most diverse authors in parts of Germany most distant from each other, we cannot but see the hand of the

to prove that it is *Scriptural*. The Psalms have been the best utterance of devotion ever since they were written. The Gospel canticles have an equal worth. The very prayers are the prayers of Scripture and have the approval or the injunction of the Lord. We defy any one to show us a service more transparently scriptural than this.

It is also adapted to the present time. Non-liturgical churches, feeling the need of this, are beginning to make of their second service on Sunday what they call a "Service of Song." Our Vesper Service while insuring that all things will be done decently and in order, allows continual variety. It is brief and instructive. It can be adapted to congregations of all sorts—to those which have finished choirs and are trained to an ornate service, and to those of less ability or severer taste, as well as to those which unfortunately can have no singing at all.

A second use of this Service will be in the Sunday-school. Many are perplexed by the necessity of arranging a Sunday-school Service. We want an historical basis for it; and it must also be suited to the time, the children and the purpose. It must be a service which a layman can with propriety conduct in the absence of the pastor. It must be in perfect harmony with the services of the Church. We submit that the Matin or Vesper Service (according as the Sunday-school is held in the morning or afternoon) is the most appropriate basis for such an order. Some indeed urge that the Sunday-school Service ought to contain all the parts of the Church Service in order to render the children familiar with them. The Matin or Vesper Service contains enough of these to supplement the instruction for which it gives opportunity. Some modifications are admissible, for instance, a prayer ought to precede the lessons, and the Ten Commandments may be said before the Canticle. A repetition of parts of the Church Service in the Sunday-school Service will breed confusion. The adoption of this order will bring the Sunday-school into its proper place *as one of the services of the*

Lord in it, himself blessing and preserving this churchly order. We would be afraid to depart from it and here and there make a new order, which would have no churchly authority nor would be governed by the blessing hand of God." P. 14. Hengstenberg, *Ueber Vespergottesdienste*.

Church, while it will show the children that the morning service in Church is something distinct and higher, which they must not neglect.*

Thirdly, it is extremely important that we should have in our book a service which a layman might read in the absence of a pastor. This would be much more convenient for that purpose than the *Hauptgottesdienst*. Such a service would help to hold our people in distant and scattered settlements, while it would nourish their Christian faith.

Besides these services there are others for which we ought to provide. Our catechetical classes, meeting on week-day afternoons and evenings, our week-day congregations, our schools and colleges meeting in daily worship, might find edification in following the example so warmly commended by our great Reformers.

*Thus our forefathers had what they called a "Catechism Service" on this model: 1. One or two Psalms. 2. Catechism-hymn. 3. Catechisation. 4. *Magnificat*. 5. Catechism-sermon for the old. 6. *Nunc Dimittis*. 7. Collects. 8. *Benedicamus*.

THE LUTHERAN MATIN AND VESPER SERVICE.

Vespers before the Reformation. (Herold, p. 5.)	Luther in his <i>Deutsche Messe.</i>	Brumwick 1511. <i>Matrin.</i>	Hengstenberg's Revival.	Vespers.	Sunday-School.
I. Lord's Prayer (in secret), O Lord, be thou my helper. R. O Lord, make haste to help me. <i>Gloria Patri. Hallelujah.</i> II. Five Psalms with Antiphons and <i>Gloria Patri.</i> III. Short Lesson and Response. IV. Hymn. V. Let my prayer, &c. R. And the lifting up of my hands, &c. VI. Magnificat with Antiphon. Kyrie. Lord's Prayer. Creed. Præces. Collect. Commemorations Antiphon. Versicles and Responses. Collects. 1. Festival. 2. The Cross. 3. For Peace. <i>De Pueris.</i> VIII. benedictamus. IX. Lord's Prayer (in secret).	After singing Psalms as at Matins on Sunday morning at 5 or 6 o'clock, the Minister is to preach on the Epistle for the day; then an Antiphon, Benedictus, or <i>Te Deum</i> , the Lord's Prayer, Collects, <i>Benedictamus Domino.</i> At Vespers to preach on the O. F. in course before the Magnificat.	I. Antiphons. II. Two or three Psalms with <i>Gloria Patri.</i> Also a section of Ps. 119, with G. P. III. Lessons. Chapter of N. T. sung by boys with Responses between the Lectures and concluded by <i>Gloria Patri.</i> IV. <i>Te Deum</i> Benedictus, or Athanasian Creed, with Antiphons. V. Prayer. Kyrie. Lord's Prayer. Versicle. Salutation. Collect. VI. benedictamus.	I. <i>Hymn</i> , sung responsively by choir and congregation. Versicles and Responses <i>Gloria Patri.</i> II. Psalmody responsively, with Antiphons and <i>Gloria Patri.</i> III. Lesson and Response. IV. Hymn <i>de tempore.</i> V. Gospel. Response. <i>Address.</i> VI. Magnificat w. Antiphon. VII. Prayer. Salutation. Kyrie. Extemp. Prayer. Lord's Prayer. Versicle. Collect. VIII. Hymn. Salutation. Benedictamus. Benediction.	I. O Lord, open thou my lips. R. And my mouth shall show forth thy praise. Let my prayer come before thee as incense. R. And the lifting up of my hands as the ev'g. sacrifice. <i>Gloria Patri.</i> II. 1-3 Psalms, with Antiphon and <i>Gloria Patri.</i> III. Lesson or Lessons with Responses. IV. Hymn. V. Sermon. VI. Offerings. VII. Magnificat or Nunc Dimittis, with Antiphon. VIII. Prayer. Kyrie. Lord's Prayer. Collect, Collects or other prayer. IX. Doxology or hymn with Doxology. X. Benediction.	I. O Lord, open thou my lips. R. And my mouth, &c. Let the words of my mouth, &c. R. O Lord, my strength, &c. <i>Gloria Patri.</i> II. 1-3 Psalms with <i>Gloria Patri.</i> III. Collect, or other short prayer. IV. Lesson with Response. V. Hymn. VI. Instruction. VII. Offerings. VIII. Canticle, Creed, or Hymn. IX. Prayer (in same order). X. Doxology or Hymn with Doxology.

ARTICLE IV.

MISSION-WORK AND PROPHECY.

A translation from the German of Prof. Franz Delitsch in "*Saat auf Hoffnung*," by REV. P. C. CROLL, A. M. Womelsdorf, Pa.

There has recently arisen, within the Missouri Lutheran Synod of North America, the doctrine that divine predestination is not conditioned by the foreknowledge of faith in the elect. The bearing of this doctrine is clear; it seeks to honor God as being the absolute and sole cause of our salvation, and excludes all concurring causes of human effort. But although it seeks to honor God, it actually dishonors him; for it represents God as an arbitrary sovereign and replaces the true idea of God with that torturing phantom by which Job is perplexed, when his friends would persuade him that his suffering is the punishment of his sins. His self-consciousness must gainsay this, and hence he falls into the delusion that God so torments him, regardless of his moral conduct, simply because he so chooses. But we know from the prologue, which opens heaven above the earthly scene, that the suffering of Job is no play of humor but a dispensation of love, whose aim it is to prove the love of the divinely-beloved. It suddenly breaks in upon the perception of Job himself that the God of reality is quite another from the God of his conception. And the sum of the entire tragedy is this, that the decree of God, when viewed as an act of simple despotism, becomes dark; and that there is no *decretum absolutum*, i. e. none which leaves out of question the moral conduct of man and determines solely according to arbitrary will.

Missionary enterprise would be a dreary servility, if its only purpose were to bring unconditioned election and its horrible alternative into historical consummation; that is, if the matter stood so that only the elect yield the obedience of faith to the Gospel, because they are elect, and not rather that those who yield the obedience of faith to the Gospel thereby prove them-

selves elect, since God foresaw their attitude toward the proffered salvation. To be sure, we here stand confronted with a problem, whose solution transcends human reason. How divine foreknowledge is compatible with free-agency, we are unable to comprehend, and we are inclined to cut the Gordian knot, either by giving up divine foreknowledge or human freedom. But God were not God, were he not omniscient, and man not man, were he not free. Omniscience is a postulate of the idea of God; free-agency is a fact of our consciousness. We know ourselves to be free agents, yet feel ourselves responsible to God for our actions. We must therefore let both sides of the relation stand, without making the incomprehensible comprehensible by means of a forced exclusion of one side—*Fides conciliat contraria*, faith hovers over the antitheses and holds them together in unity. We see this illustrated in the ninth chapter of Romans. Here we read that God is the absolute causality of everything, that there exists nothing without him, that all history, with its demonstrations of love and wrath, and all creatures, which are vessels either of mercy or of wrath, are the work of God; thus history being viewed as with a bird's eye from a divine altitude, free choice in the creature vanishes, for whatever its determination, nothing will be accomplished that was not beforehand known to God and included in his predestined plan of the world. But the apostle's contemplation assumes quite a different appearance, when he takes his stand right in the midst of history and looks, not from God's standpoint at the creature, but views God from the position of the creature. Here the vessels of wrath become what they are in consequence of their own free choice, and it redounds to the glorification of God that he should bear with them so mercifully. The rejection of Israel thus explains itself to him in this, that righteousness is a gift, but that Israel rejected it as a gift, but sought to possess it by self-work, as an acquisition, a merit. On the one hand the apostle seems to teach a *prædestinatio duplex* regardless of the creature's freedom, inasmuch as God's plan of the world is complete before the creature comes into being. But he does not stop with this transcendental view, for it is one-sided; he completes it since he recognizes no *præ-*

destinatio which is not conditioned by the self-determination of man. For if man were not morally responsible how, he asks, (Rom. 3 : 6), could God judge the world. The Judge of the world must necessarily also be the all-righteous One. He could not condemn unrighteousness and falsehood as guilt, if these were not criminal in themselves but served solely as means for his own glorification.

We are laborers together with God, says Paul (1 Cor. 3 : 9). It is God's own cause, which the apostolate instrumentally served in the period of its establishment and which Missions since then continue to serve instrumentally. For the gracious will of God, as the revelation of his word declares, embraces all men. The redemption, whose Mediator the Son of God became, concerns entire humanity. Did the word of God say no more, the sublime privilege and the holy duty of mission-work would follow from this. Mission-labor is a co-working with God's love, for which, as is shown by the incarnation of the Son of God and his self-surrender to poverty and death, no sacrifice is too great to rescue sinners from their lost condition and make them just, holy and blessed. It bears the tidings of this love to all nations, and knows that, if these tidings do not prove the power of God unto salvation to all, the cause lies not in God's will but in man's resistance. Humanly speaking, the love of God contemplates all men, without partiality, without reservation, without dissimulation, and not a portion only to the exclusion of others. "The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works" (Ps. 145 : 8, 19). Through his prophet Ezekiel (18 : 23) He asks: "Have I any pleasure at all that the wicked should die and not that he should return from his ways and live?" And since an oath for confirmation is an end of all strife, as the epistle to the Hebrews declares (6 : 16, 17), God, who could swear by no greater, swears by himself to show more abundantly the immutability of his counsel. He does not merely assert: "I have no pleasure in the death of him that dieth," Ezek. 18 : 32, but he enforces it by saying: "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye

from your evil ways, for why will ye die, O house of Israel?" Ezek. 33 : 11. This "why will ye die" sounds as mournfully as the "ye would not" of the Saviour, Matt. 23 : 37, who, as he entered Jerusalem for the last time, wept over it, Luke 19 : 41. Divine love is not indifferent as to whether it be requited or rejected. "God our Saviour," says Paul, 1 Tim. 2 : 4, "will have all men to be saved and to come to the knowledge of the truth." Whosoever limits such unlimited terms of Scripture commits a crime against the majesty of God. For the universality of the grace of God follows of necessity from the very essence of his being, which is love.

It is not, however, merely an exercise of zeal, if Missions in their sphere seek to coöperate towards the realization of God's all-inclusive decree of love; it is itself an exercise also of love. Love is the opposite of that selfishness which morbidly seeks its own. Love, from its very conception, is the seeking, longing and striving for another, not only to impart to him what will bless him, but to impart its own self to him. The love of God, desiring to communicate its essence and life, was the motive for the world's creation, and the love of God, that will not have its design frustrated by any obstacle, was also the motive of the world's redemption. If we have recognized this surpassing two-fold love, to which we owe our being and our union with God restored through Jesus Christ, then this love will beget love in us, such as will in turn love him who first loved us, 1 John 4 : 19—love, which, after the pattern of God's love that reaches out to all men, strives to draw others also as far as possible into that blessedness which itself possesses. The 117th Psalm, the shortest of all the Psalms, is a miniature picture of this missionary impulse. It is a voice, coming forth from the congregation of Israel, calling out over the Gentile world: "O praise the Lord, all ye nations, praise him all ye people." And on what is this exclamation founded? "For his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord." The foundation rests in love. The congregation which already stands in fellowship with God's grace and truth, which are the bone and marrow of his salva-

tion, is constrained by love to invite all nations to share in the possession of these highest blessings.

We can go still further and maintain that even without regard to the word of prophecy, this love, which impels to the evangelization of the nations, may be certain of its result. For if God was moved by love to create the world, the world's history cannot terminate without seeing the design of this love realized. And if God, in foresight of sin which would take possession of the world, has formed the decree of redemption, and, after what was foreseen had occurred, has executed this decree, then the world's history cannot close without opening to all nations and individuals the possibility of return to God in the way of redemption. Love's decree of redemption and love's work of redemption embrace all men without exception, and yet man remains free so that he may, by rejection of this love, isolate himself from that humanity chosen to blessedness in Christ and through him redeemed. But the world's history cannot close except this salvation be offered to all nations and individuals—except they have all been placed in a position of self-determination in regard to it. Respecting those who die before the Gospel reaches them, we need exercise no solicitude nor entertain any thoughts beyond what has been revealed. We can commit their fate with full confidence to him who has constituted a redemption sufficient for all humanity in all its generations and individuals, who orders ways and means to make them all accessible, and who, as the righteous and merciful One, requires no more of man than has been given him, Luke 12 : 47, etc. In the sixteenth and seventeenth centuries, when the Church had not yet recognized her missionary obligations nor overcome the delusion that the work was impracticable, men were accustomed to satisfy themselves with the presupposition that those savage nations, sunk in estrangement from God and in immorality, were such as had rejected the Gospel, at one time preached to them. But this presupposition is nothing else than self-delusion; but, granted even it were no delusion, yet the duty of sending these nations ministers of salvation would not in the least be diminished. It indeed is both the teaching of Scripture and a fact of experience that the in-

iniquities of fathers are punished in the evil consequences which come upon children and children's children; yet God's law prohibits the death of fathers for the children, and of children for the fathers, Deut. 24 : 16; and this is also the law of God's own rule, as Ezekiel announces it, chap. 18. Death and life are matters that lie in the choice of each individual; the relation of God to a man is not determined by the conduct of father or grandsire, but by his own present conduct. The ancestors of his people may have sinned against the Gospel and its messengers; yea, they may have crucified the Lord of glory, yet our mission-duty continues binding. National sins are indeed not only punished in the generation which has committed them, but the consequences of such punishment entail themselves upon future generations; yet so much the more worthy of our sympathy is he who is born into the ban of such a national connexion; so much the more zealous should we be to save him from making the guilt of the fathers his own, and from changing the consequences into self-incurred punishment. For regret and repentance are always the proper punishment of one's own personal offence. The indispensable and the urgent point of mission-work consists in this, that every man, if possible, should during life be placed in the position of self-choice with respect to the Gospel. For after man has become corrupt in sin, and yet is not given up as lost by God, there is a repetition of what occurred after creation, when God, by means of the prohibition concerning the tree of knowledge, placed man in the condition either to seal his dependence upon God through obedience, or to make himself independent by rebellion against him. It is a provision of eternal mercy, that the possibility of a second, better self-determination is to be granted to man, and that he is not to be damned for original sin, by which he has become disobedient and antagonistic to the will of his Creator, but only after he has thrust back the hand of the Redeemer. The preaching of the Gospel, however, is the means by which this saving hand stretches out towards man, ruined in sin. If the Gospel has not yet become known to any one, though more than one and a half-thousand years have fled since the sacrifice of Golgotha, he is still in ante-Christian time;

for the life of individual man does not keep pace with the historical periods of humanity. He who lives in the remotest corner of some Spanish ravine, into which the foot of an evangelist has never stepped, will not be held responsible for not possessing the knowledge which arose, through the light of the Reformation, over the interior of Europe. And the Jew, whether he live in the remoteness of Afghanistan, or China, or of inner Arabia, or in the midst of Christendom and has never heard a word of the sinner's Saviour spoken into his heart from Christian lips, nor been privileged to cast a look into the authentic Scriptures of Jesus the Christ, whose picture the life and conduct of Christians have made a caricature, *he* also is yet as for himself in ante-Christian time and upon the Old Testament stage. "The night is far spent," says Paul, Rom. 13 : 12, "the day is at hand." Missionary enterprise is the work of God which breaks the darkness of night and ushers in the day. Hence the apostle, Rom. 10 : 18, applies to the preaching of the Gospel what David, Ps. 19 : 4, says of the sun: "Their line (or the proclaiming voice of their Creator) is gone out through all the earth, and their words to the end of the world." Everywhere whither the feet of them that preach the Gospel of peace and bring glad tidings of good things, have not yet trod, the sun of righteousness and the healing which is found to come with his wings has not yet arisen; and to these still sitting in darkness the problem still applies: "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

Mission-work by inherent necessity proceeds from the constraint of love, which fain would make the world possess that which it has itself appropriated by faith. But this love is not always a flame radiating light and warmth. It is subject to continual fluctuation in its thermometer, and is only too apt to fall down to zero and even beneath. And even when love is so strong that it impels to missionary activity, the faint heart and skeptical spirit is inventive of objections which it casts in the way. Therefore it is well that the recognition of missionary obligation is not left with us, but that mission work is expressly made our duty by the revealed will of God. Already the O.

T. Scriptures are pervaded by the summons: "Sing praises to the Lord which dwelleth in Zion; declare among the people his doings," Ps. 9 : 11, and, "Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted," Is. 12 : 4. But apart from the fact that for the O. T. creed as well as that of the N. Testament, there obtained the duty of confession, such demands of the prophetic spirit passed beyond the forms of the O. Testament times. For to send out among the Gentiles, from among themselves, ministers of the one true God and his promised salvation, was so entirely remote to the O. T. Church that Jonah, when he received the divine commission to go forth as preacher to Nineveh, sought to avoid this commission by flight. The all-merciful One, whose gracious will includes also the heathen world, must first overcome in the prophet, with various forcible means, that particularism which perverted the vocation of Israel from a means for a universal end into an end *per se*,—that particularism which afterward dogged the steps of the apostle to the Gentiles with suspicion, obstruction and disturbance, 1 Thess. 2 : 16: "Forbidding to speak to the Gentiles that they might be saved, to fill up their sins alway." In God's design Israel was the bearer of revelation, not for itself alone but for the whole world. But in the mass they proved themselves unfit for this world-calling. "Who is blind but my servant?" inquires God through his prophet, "or deaf as my messenger that I sent?" Is. 42 : 19. This very O. T. evangelist paints for us, in both pleasing and sublime pictures, that Servant of the Lord in whom is finally realized what Israel was to render to humanity, or rather what the Lord desired to render to humanity through Israel's instrumentality. As prophet he declares the counsel of God to his people; as priest he brings himself as a sacrifice to atone for his people, without being recognized of them through the eye of faith; after a cruel death he is in heaven, governing as Priest and King, and the work which he has established here below goes on through him as the everlasting One. He publishes God's predestined right to the heathen, brings them a new *Torah* upon which the isles are waiting, viz.: the Zionitic Torah, *i. e.* the Gospel instead of the pedagogic Sinaitic Law,

Is. 42 : 4, comp. 2 : 3, brings them this by means of his apostles; "for so hath the Lord commanded us," says Paul, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth," Acts 13 : 47. Let us not forget that although the majority of Israel rejected their holiest and sublimest kinsman, Jesus the Christ, yet all the spiritual gifts by which we are blessed are mediated to us through Israel. What Noah prophesied has come to pass: 'Japheth has come to dwell in the tents of Shem.' What Jesus told the Samaritan woman has been fulfilled: "Salvation is of the Jews." This he says, and so expresses it in that Gospel in which the Jewish name has otherwise rather a disagreeable flavor. Jesus is the son of a Jewish mother, he sprang out of Juda, Heb. 7 : 14, from thence received flesh and blood, as Augustine says (*de civitate Dei* xvii. 11): *Ipse Jesus substantia populi ejus, ex quo natura est carnis ejus*. The twelve apostles were Jews (Matthias included instead of the betrayer); and the great apostle to the Gentiles, who spiritually conquered the Roman empire with the story of the cross. Jews, exclusively Jews, were the three thousand, and afterward the five thousand, whom Peter, the great fisher of men, caught into the net of the heavenly kingdom. The mother congregation of the Church was a Jewish-Christian congregation, and although it is true, looking at Israel which with the law has shut itself up against the Gospel, that Christendom has taken the place of Israel, the Church the place of the synagogue, it is nevertheless historically just as true that Christian believers from among the Gentiles have been grafted into the good olive-tree of Israel, with twelve patriarchal roots, according to the number of tribes, and thirteen apostolical branches, with thousands and tens of thousands of leaves and first fruits of Christ, from the Jewish nation. Hence Paul in his missionary tours never forgot to exhort the churches of Asia Minor and Europe to remember with grateful love the saints in Jerusalem, and it is *a priori* inconceivable that this apostle, who remained so conscious of the fact that it was a foundation of living stones out of Israel upon which the Church is reared, should despair of the future of his people.

"Go ye into all the world," says the risen One, "and preach the

Gospel to every creature." Had the Lord left us in the dark concerning the result of this preaching, carried on to the end of time, we would yet have to render obedience to his command; and love to him and to our fellow-redeemed would have constrained us to its fulfilment. But the whole word of revelation from the Mosaic Law to the N. T. Apocalypse is pervaded, in many voiced unison, with a double prophecy: 1. That the fulness of the Gentiles shall enter into the kingdom of God, and indeed to express it in the words of Zephania 3 : 9—that God, after his indignation has been poured out, will "turn to the people a pure language, that they all may call upon the name of the Lord to serve him with one consent;" and 2. That Israel, though cast off to the end of the heavens, shall, in case they repent and return to the Lord their God, be redeemed from their state of punishment, and that this condition of their restoration will be realized; for, to use the words of Hosea 3 : 5, after a long exiled "the children of Israel shall return and seek the Lord their God and David their King, and shall fear the Lord and his goodness in the latter days." In the 53d chapter of Isaiah it is *that* Israel that contemptuously mistook their Saviour, hence the Israel smitten with blindness and now condemned by the sin of their unbelief; and in the 12th chapter of Zechariah it is this same Israel which begins a universal national mourning for him whom they have pierced, as the mourning for the slain, much-beloved King Josiah in the valley of Megiddon. After the nations have thus been delivered out of their hostile estrangement from God, and Israel has been restored from their blind hatred to Christ, the world of nations shall become one fold under one shepherd: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one," Zech. 14 : 9.

Since Christ reconciled in one body both Jews and Gentiles, Paul, in his epistle to the Romans, aims at a visible representation of this accomplished unity in the communion of the Church. He seeks to unite the Jewish and Gentile-Christian elements of the Roman congregation in truth and peace, and that by presenting the essential nature of the universal salvation and the development of the history of this salvation. He begins with

the description of the sinful condition of entire humanity, which is in consequence in need of redemption; both Gentiles and Jews are included under wrath because of the transgression of the law, and salvation for both is not the law, but justification by faith in Christ. This salvation was offered first to the Jews, and also received by a chosen portion of this people, but rejected by the rest. Then it turned toward the Gentiles and gained entrance among them; but finally even the still blinded portion of Israel will also be saved. The way for Israel's return is open and they will some time or other return. "For as ye in times past," so says the apostle to the Gentile-Christians, "have not believed God, yet have now obtained mercy through their unbelief (since the Gospel leaving them took its course towards you), even so have these also now not believed that through your mercy they also may obtain mercy; for God hath concluded them all in unbelief, that he might have mercy upon all." The apostle has pursued the history of nations from the chaos of sinful depravity, into which entire humanity had fallen in consequence of the disobedience of the one Adam, to the revelation of the divine mercy, which changes the universal depravity into universal salvation, through the obedience of the one Christ. Grace, in the fullest universality, is the goal in which the hidden and intricate ways of the divine government of the world shall finally meet. Having, in his contemplation, reached this goal, the apostle, who in chapter i. began with black colors, and in chapter ii. continues with burning tears, concludes with the exclamation: "O the depth of the riches both of the wisdom and knowledge of God!" It is substantially the same prospect with which the great song of Moses concludes: *harninu gojim 'ammo*, "rejoice, O ye nations, with his people." Whatever grammatical interpretation be placed upon this, the sense still remains that the present history shall terminate in a joint chorus of Gentiles and Jews. Both eventually constitute the Church of one God, revealed in judgment and grace.

Men may, indeed, regard these prophetic-apostolical sentiments as mere fantasies, seeing that the Jewish nation is an incorrigible *massa perditâ*; but let them beware of wresting the words of the apostle, and of making the charge of Judaizing

against us, who cannot defend such distortion before our scientific consciousness. It does not at all depend, *per se*, upon Rom. 11 : 25, 26. Paul's hope in the restoration of Israel in an integral part in the construction of his historico-soteriological epistle. And it is in itself inconceivable how the apostle, who continually supplicates in behalf of his infatuated people with unfathomable sorrow in his heart, who exalts love as believing all things, hoping all things, could have despaired of the future of his people.

Hence we claim God's will and direction for Jewish as well as heathen missions, and for both we claim one divine decree of their glorious goal, assured by the harmonious chorus of all O. T. and N. T. prophetic voices. It shall come to pass, as Isaiah prophesies, that the heathen nations and their kings shall worship the Saviour, who through humiliation to the most cruel death, ascended the throne, 52 : 13-15; and it shall come to pass, as Isaiah continues to prophesy in the 53d chapter, that Israel shall penitently acknowledge that the blood, which, supposing it to have been rightfully shed, it invoked upon itself, is the blood of God's Christ, shed for its own and the whole world's expiation. Salvation proceeded from the Jews, and after it shall have taken its circuit through the Gentile world, it will return again to Israel, and conquer also that portion of this people still continuing in unbelief. Are not heathen missions, then, and Jewish missions alike a sowing in hope? At God's command we cast in the net; and on the basis of God's word, in spite of the contradictory present, we are certain of the final glorious result. What God asks us to believe, we will believe the more if it corresponds to our desire; but if we love them we will desire that men, whether heathen or Jews, be saved. The word of prophecy is the mirror of the plan of world-embracing love, accomplished in manifold ways. One must love in order to comprehend it. For only he who loves can understand the language of love, as St. Bernard declares: *Sermo amoris barbarus est non amanti*.

O Lord, teach us to love after the example of thy love!

VOL. XII. No. 4.

68

Teach us to love with holy affection, unmixed with strange, sensuous fire. Teach us to love even where nothing attractive but only the repellent meets us; for thou didst approach us in love while we were yet thine enemies, and even now, after thou hast opened our eyes, we discover in ourselves nothing worthy of thy love. Make us in love like unto thy love personally manifested in Jesus Christ! He sacrificed himself for those who disowned and persecuted him in order that he might finally soften their stony hearts. He reconciled both Jews and Gentiles unto God, in one body by the cross, having slain the enmity thereby. Missions carry the Gospel of this peace to all creatures under heaven; they are in the service of thy undeserved and boundless love. Keep them, O Lord, from partiality; give their messengers self-consuming love in thy service, and aid them ever more successfully to work together for the consummation of the work of thy love, unto the coming in of the fulness of the Gentiles and the restoration of Israel! Amen, in Jesus' name, Amen!

ARTICLE V.

THE LUTHERAN CHURCH IN ULSTER COUNTY, N. Y.

By REV. WILLIAM HULL, Hudson, N. Y.

When in 1710 Gov. Hunter under directions of the English government settled the Palatine refugees on the Hudson River, he purchased six thousand acres of the patent of Robert Livingston, on the east side of the river, and established four villages there—he also settled a part of the Palatines on the west side of the river in Ulster county, directly opposite. (See "The Lutheran Church in Columbia County, N. Y.," LUTHERAN QUARTERLY, Vol. X., pp. 33-55.)

On the east side of the river were the Palatine villages of Hunterstown, Queensbury, Annsbury and Haysbury, and on the west side in Ulster county were Elizabethtown, Georgetown and Newtown. These latter three villages contained respectively 42, 40 and 103 families, comprising respectively 146, 128 and 365 persons, making a population of 639 individuals. On the east side was a population of 1265. The land in Ulster county belonged to the Queen. They settled in the extreme northerly part of the county, and in the territory of what is now Saugerties. The remainder of the county was originally settled by Hollanders connected with the Reformed Church, and the Lutheran Church where it at present exists elsewhere in Ulster county, except in the town of Woodstock, has sprung from a German immigration comparatively recent.

The settlement on the east side was known as the "East Camp" and that on the west side as the "West Camp." There are still landings on the opposite sides of the Hudson designated by these names.

Northern Ulster is a rough and rocky country, on which the Palatines settled. The Catskill mountains are only about eight miles from the river at this point. Blue stone have been quarried very extensively in that region and sent to all parts of the United States. The farmers have depended upon the sale of

wood, bark, timber, hoop-poles and stone to make up in the productiveness of their farms.

Like the Palatines in Columbia county these on the other side of the river were not pleased with the lands, nor the process of making tar and rosin for the British government, and in less than two years a large part of them had left for the more fertile lands of the Schoharie and Mohawk valleys; leaving, of the 639 original inhabitants, only the few who could subsist by the pursuit of agriculture. They spread gradually from the river back to the mountains, and many of the inhabitants of that section to-day can trace their ancestry to the Palatines who landed at West Camp in 1710.

We shall proceed to give the history of the Lutheran churches in the county, originating from that and subsequent immigrations.

I. ST. PAUL'S EVANGELICAL LUTHERAN CHURCH, WEST CAMP.

The founding of this Church, like that of Christ Church, Germantown, on the opposite side of the river, must have been contemporaneous with the immigration in 1710. These exiles had left their own country and lost all they had for their fidelity to their religious convictions, and naturally they would not be without religious organization and a sanctuary in which to worship God, however humble that sanctuary might be.

The year previous to the landing of the Palatines at West Camp, an advance colony of forty-seven persons under the leadership of Rev. Joshua Kocherthal had settled at Quassaick Creek, in Orange county, on lands now comprising the site of the city of Newburgh. (See "The Palatine Parish by Quassaick," *Lutheran Quarterly*, Vol. X., pp. 438-455.) Mr. Kocherthal ministered to his brethren in East and West Camp as well as at Quassaick Creek. He was born in the year 1669, and was therefore at this time forty-one years of age. His wife, Sibylla Charlotte, was born in the same year. On their arrival in this country they had three children and two more were subsequently born to them.

Mr. Kocherthal settled at Newtown, one of the Palatine villages of the West Camp. There, on the 16th of December, 1713, his wife died at the age of forty-four years, and found her

last resting place in northern Ulster. He died Dec. 27th, 1719, at the age of fifty years. His ministry in this country had covered a period of ten years. His labors had included Quassaick Creek, East and West Camp, Rhinebeck and also the region of Schoharie to which so large a number of the Palatines had gone from East and West Camp. Eight days before his death the state government issued letters patent for the lands originally set apart for the Palatines at Newburgh.

The oldest child of Rev. Joseph Kocherthal, Benigna Sibylla, married Rev. William C. Berkenmeyer, who in 1725 became pastor of the Loonenburgh or Athens church, and who ministered to the German Lutheran congregations along the Hudson River from Albany to New York. She was born in 1698. Her husband is buried under the Lutheran church at Athens.

Christian Joshua, the second child of Rev. Mr. Kocherthal, was born in 1701, and was superintendent of one of the Palatine villages at East Camp. He died without children in 1731.

Susanna Sibylla, the third child, was born in 1705 and married William Huertin, a goldsmith, and settled in Bergen county, N. J., where some of her descendants still reside.

Louisa Abigail, the fourth child, was born in New York City Feb. 26th, 1710, and two days after she was baptized by Rev. Justus Falkner, the Holland Lutheran pastor in New York. The records of the Lutheran church at Athens, which congregation was composed of Holland Lutherans, show that Mr. Falkner commenced his ministrations there in 1703. This daughter married John Brevoort, a goldsmith of New York.

Cathalina, the fifth child, married Peter Lynch, a merchant of New York. These four daughters were all living as late as July 13th, 1741, when they conveyed the interest of the family in the two hundred and fifty acres of the patent at Newburgh, which had been assigned to their family, to James Smith.

The original church building is said to have been erected not far from the spot still used for the sanctuary in West Camp. As it was replaced by a new one in 1791, no one now living has any personal recollection of that house of God erected in the wilderness. In 1832 a third house of worship was erected. Queen Anne, the friend and patron of the persecuted and ex-

iled Palatines, when they left England gave them a bell for their proposed house of worship in the new world. That was many years ago given in exchange for a new and larger one.

The same Protestant Queen also gave Mr. Kocherthal a bell for the church at Quassaick Creek, now Newburgh. When in 1748 the Episcopalians wrested their house of worship and glebe from the Lutherans there, some of the congregation determined that the bell which had called them to worship for forty years should not be impressed into the service of the intruders, they went by night and removed it, and for thirty years the place of its concealment was a mystery, when at length it was found hid in a swamp.

The new church built in 1832 lasted until 1871, when it was replaced by a large, fine edifice which cost about \$11,000. It has a capacity of nearly five hundred. A commodious parsonage adjoining forms a part of the church property.

The congregation covers a large area of territory and reports 209 members.

Its succession of pastors has been as follows: Rev. Joshua Kocherthal, 1710-1719; Rev. William C. Berkenmeyer, 1725-1730; Rev. Philip Grotz, 1775-1787; Rev. Henry Møeller, 1788-1789; Rev. Dr. F. H. Quitman, 1800-1809; Rev. Joseph Prentice, 1809-1814; Rev. George Wichterman, 1814-1816; Rev. Dr. A. Wackerhagen, 1816-1822; Rev. John Crawford, 1827-1829; Rev. Perry G. Cole, 1829-1835; Rev. Thos. Lape, 1835-1838; Rev. A. Rumph, 1838-1843; Rev. Reuben Dederick, 1844-1846; Rev. N. H. Cornell, 1847-1850; Rev. David Kline, 1851-1853; Rev. Thomas Lape, 1854-1857; Rev. D. F. Heller, 1858-1864; Rev. Joseph D. Wert, 1865-1869; Rev. William H. Emerick, 1870-1871; Rev. P. M. Rightmyer, 1871-1873; Rev. Levi Schell, 1873-1878; Rev. D. W. Lawrence, 1879-1880; Rev. A. N. Daniels to the present time.

It will be noticed that for long intervals there was no settled pastor in West Camp—at these times the church was doubtless served by pastors living in other places who rendered them occasional services.

About an eighth of a mile east of the present church in the old burying ground, adjacent to which doubtless the first church

stood, are the graves of Rev. Joshua Kocherthal and his wife Sibylla Charlotte—the first dying in 1719 and the latter in 1713. In the year 1742 their daughters placed a large brown stone slab upon their graves, which still remains. As we stood beside it last autumn and read the inscription and reflected that for one hundred and sixty-two years that pioneer messenger of the Gospel had been sleeping in his grave, an indescribable feeling of solemnity came over us. We were standing in the first burial place of the exiled Palatines in that region. It is unprotected by a fence and is in an open field. It would be well if that community should go to the expense of properly inclosing that hallowed ground.

The inscription upon Mr. Kocherthal's tombstone is in German and translated reads as follows: "Know traveller, under this stone rests, beside his Sibylla Charlotte, a real traveller, of the High Dutch in North America, their Joshua, and a pure Lutheran preacher of the same, on the east and west side of the Hudson River. His first arrival was with Lord Lovelace in 1709, the first of January. His second with Col. Hunter, 1710, the fourteenth of June. The journey of his soul to heaven, on St. John's Day 1719, interrupted his return to England. Do you wish to know more? Seek in Melancthon's Fatherland who was Kocherthal, who Harschias, who Winchenbach."

In the new cemetery of the church repose the remains of the former pastors, Rev. Daniel F. Heller, who died in 1864, and Rev. William H. Emerick, who died in 1876.

St. Paul's church is connected with the Hartwick Synod.

II. EVANGELICAL LUTHERAN CHRIST CHURCH, WOODSTOCK.

This church is located at the foot of the Catskill mountains, near the Overlook, one of the highest points. It is about twelve miles from West Camp where the Palatines landed in Ulster. In course of years their descendants penetrated the country back from the river, and this led to the organization of this congregation.

It dates back to about 1805—a certificate of incorporation was executed May 21st, 1806. The church was organized by Rev. Dr. Frederick H. Quitman of Rhinebeck, President of the

New York Ministerium. The church building was erected about the time of the organization. In 1843 a new church was built, and in 1875 it was very extensively repaired inside and outside, and it is now a very attractive and comfortable building.

It reports 70 members. The succession of pastors has been Rev. Dr. F. H. Quitman, 1805-1809; Rev. Joseph Prentice, 1809-1814; Rev. Geo. Wichterman, 1814-1816. From 1816 to 1829 there are records and the church was probably supplied with pastoral services from West Camp. Rev. Perry G. Cole, 1829-1837; Rev. A. Rumph, 1837-1842; Rev. Ephraim Deyoe, 1842-1845; Rev. W. H. Emerick, 1845-1848; Rev. Hiram Wheeler, 1848-1850; Rev. Thomas Lape, 1850-1856; Rev. William I. Cutter, 1856-1858; Rev. Thomas Lape, 1859-1863; Rev. W. H. Emerick, 1863-1868; Rev. H. Wheeler, 1868-1870; Rev. Wm. I. Cutter, 1870-1872; Rev. Wm. Sharts 1872, to present time. This church is connected with the Hartwick Synod.

III. GERMAN EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY, RONDOUT.

As early as 1842 a number of German Lutheran families were located in Rondout, on the Hudson. Desiring to hear the Gospel preached in the language of the fatherland, with which they were alone familiar, they invited Rev. A. Rumph of West Camp to preach for them eight times a year, for which service they were able to remunerate him but little. He had to travel sixteen miles to reach them.

In 1846, under the care of the New York Ministerium, they effected a permanent and successful organization, and called Rev. C. H. Siebke as their pastor, who labored with them for thirteen years.

In 1848 they built a frame church and established a parochial school, in which English and German were taught. An increasing immigration of the Germans made an enlargement of the building necessary. The labor afforded by the Delaware and Hudson Canal Company, the Newark Lime and Cement Company and other industrial enterprises, continued to swell the incoming tide of German immigration.

In 1861 Mr. Siebke was succeeded by Rev. E. Lubkert, who served two years—then Rev. Philip Krug, four years—then Rev. C. Reichenbecker, two years, when a division in the congregation took place, which resulted in the organization of another Lutheran church and the erection of another church edifice.

Rev. J. M. Steiner succeeded and served nine years, when in 1878 he resigned on account of ill health and was succeeded by Rev. J. Steinhauser, the present pastor.

In 1873 the church edifice was destroyed by fire and was replaced by a brick church 109 feet long and 56 feet wide, with a parsonage in the rear, the whole costing \$45,000. There are 800 communicant members, 250 scholars in the English and German Sunday-schools respectively, and 60 pupils in the day school. This church is in connection with the New York Ministerium.

IV. GERMAN EVANGELICAL LUTHERAN CHRIST'S CHURCH ELLENVILLE, N. Y.

On the 27th of November, 1850, a German Lutheran church was organized in Ellenville, but it was weak and does not appear to have been able to maintain a pastor and it depended upon occasional supplies. Ellenville is a village of several thousand inhabitants and lies upon the Delaware and Hudson Canal, about twenty miles from Kingston the county town, and in the extreme southerly part of the county.

In 1861 Rev. E. Lubkert was pastor of the Holy Trinity in Rondout, and he reorganized the church in Ellenville, and it was reincorporated on the 3rd of June, 1863. Mr. Lubkert for a time supplied the pulpit. Then Rev. C. Kuhn was installed as the first pastor and labored six months, when he was succeeded by Rev. Frederick Krause who remained two years. Rev. George Turk came next and remained four years. Since then they have been served as follows: Rev. Jacob Goetz, 1869–1874; Rev. G. B. Cunz, 1874–1876; Rev. C. H. Rock, 1876–1878; Rev. G. L. Raw from 1878 to the present time. The congregation has a good church building and parsonage and it is in connection with the New York Ministerium.

V. LUTHER'S CHAPEL, SAUGERTIES.

When Rev. A. Rumpff was pastor at West Camp an English Lutheran congregation was organized in the village of Saugerties and the church property was secured which is now owned by the German Lutheran Church. It continued to form a part of the West Camp pastorate during the successive labors of Revs. Reuben Dederick, N. H. Cornell and David Kline. In 1852 there was a division in the Dutch Reformed Church, and those who withdrew formed a Congregational Church, into which the influential families of the Lutheran Church were drawn and the society disbanded. It had never obtained title to the church property and the owner sold it to the German Methodists, who, failing to succeed, sold it to the present German Lutheran congregation.

While the church existed it had an afternoon service and the membership was very limited in numbers. It depended largely upon one member who went over to the Congregationalists.

VI. GERMAN EVANGELICAL LUTHERAN CHURCH, SAUGERTIES.

On the 8th of June, 1859, a German Lutheran church was organized in the village of Saugerties, a place of about four thousand inhabitants, and the new organization united with the New York Ministerium at its annual session in Wurttemberg, Sept. 5th, 1859. It commenced with twenty-three members.

The congregation bought a church property in the village, which was originally a store, but which was transformed into a church for a small English Lutheran congregation, which as stated above, after a few years disbanded. The property then fell into the hands of the German Methodists and they in turn disbanded, when it was purchased by the German Lutheran congregation. They afterward procured a parsonage, which, together with church and burial-ground, is estimated at a value of \$5,000. They report a membership of 61, a congregation of 200 and a Sunday-school of 100 members. This church forms a pastorate with a German Lutheran church five miles south, in Plattekill, in the town of Kingston, which church antedates the one in Saugerties and which before the organization of the latter was served by Lutheran pastors from Rondout.

The succession of pastors in the Saugerties church has been as follows: Rev. R. Adelberg, 1859-1861; Rev. W. Jahn, 1861-1863; Rev. Herman Fischer, 1863-1866; Rev. J. D. Haeger, 1866-1868; Rev. J. P. Lichtenberg, 1869-1871; Rev. F. C. Kähler, 1871-1874; Rev. J. P. Lichtenberg, 1874-1879; Rev. C. Kuehn from 1879 to present time. The church is connected with the New York Ministerium.

VII. EVANGELICAL LUTHERAN CHRIST CHURCH, PINE GROVE.

This church is located in the town of Saugerties, on the turnpike, half way between the villages of Saugerties and Woodstock, and forms a part of the Woodstock pastorate. It was consecrated on the 13th of January, 1869, when Rev. Hiram Wheeler was pastor of the Woodstock church. The society was organized in legal form with 25 members, May 27th, 1869. It grew out of religious meetings held in a school-house in that vicinity by Rev. William H. Emerick.

It has a neat frame church edifice, which cost about \$3,000, and reports 23 members. It is located not far from the Catskill mountains in a rough, quarry region. This church is connected with the Hartwick Synod.

VIII. GERMAN EVANGELICAL LUTHERAN IMMANUEL CHURCH, RONDOUT.

In 1870 a number of dissatisfied members of the Holy Trinity church withdrew and organized another congregation. The certificate of incorporation was filed on the 31st of March, 1870. They built a good sized brick church in that part of Rondout toward Kingston, known as Wiltwick. Within a few years the two towns of Rondout and Kingston have been merged into one corporation; now known technically as the "City of Kingston."

The new organization called Rev. Mr. Stutz as their pastor, who remained until last year when he accepted a call to a church in Albany. The Immanuel Church numbers about three hundred communicant members and is connected with the Missouri Synod.

Ulster county has furnished the following two Lutheran ministers:

Rev. William H. Emerick, who was born at West Camp, Feb. 7th, 1806, and who was received into the Lutheran ministry in 1845. After serving the Lutheran churches at Woodstock, Sharon, Athens, West Camp and Livingston he died in his native place, on the 2nd of January, 1876, and was buried there.

Rev. P. M. Rightmyer, now pastor of the Lutheran Church at Saddle River, N. J., was born in the town of Saugerties in a neighborhood back of West Camp. He has served several Lutheran churches in Pennsylvania, New York and New Jersey, and is now a member of the New York and New Jersey Synod.

ARTICLE VI.

THE SALVATION ARMY: ITS METHODS AND LESSONS.

By PROF. C. A. STORK, D. D., Gettysburg, Pa.

The mission of the Church of England is to inculcate the "true refinement of worship;" so says Mr. Shorthouse, the author of that charming book, *John Inglesant*. Let us have his exact words; they occur in the preface to his new edition of George Herbert's *Temple*: "The peculiar mission of George Herbert and his fellows was that they showed the English people what a fine gentleman, who was also a Christian and a Churchman, might be." There is a good deal to be said for that view of the Church of England, though probably the Archbishop of Canterbury, to say nothing of Mr. Ryle, the new Bishop of Liverpool, might strenuously object to it. A certain air of elegance, repose of manner, delicacy of feeling and sentiment hovers about Anglicanism, or, as we know it in this country, Episcopalianism; a fine aroma, so to speak, of all that is beautiful in religion. Worship in the establishment, and in our Episcopal churches, is a subtle essence like the fragrance of violets in Spring stealing in and out the windows. So Mr. Shorthouse, who to be sure is no great authority in the matter, seeing he is a mild mannered Agnostic who makes pathetic appeals that those who do not believe in Christianity may still be allowed to go to church and enjoy the æsthetic comforts of re-

ligion. Still there is a measure of truth in his view; and this it is that makes it such an incongruous, topsy-turvy sort of thing to see the stately Church of England making advances to the turbulent, grotesque and utterly unrefined type of Christianity we have in the Salvation Army. It is like Miranda contemplating marriage with Caliban: this, of course, from the Church of England point of view.

This is expressed in a letter written to his paper by a clubman of the English Church after a visit to one of the halls of the Salvation Army.

"I saw," he writes, "in the body of the hall a number of persons standing quietly enough, but on the tiers of seats at one end were twenty or thirty men and women, some with brazen instruments and drums, singing and vociferating doggerel, and swaying their bodies to and fro. In their centre was a man brandishing his arms to mark the time. This 'conductor' would every now and then make a few remarks on the glory of salvation. Once he said, turning to what I will call the orchestra, 'Hold up your hands, all that feel yourselves saved!' This they did with a shout, and, frantically waving their hands, they continued their song; then one after another began to pray aloud, amid a running chorus of 'amens' and 'hallelujahs.'

"Now I do not cast any reflection on the sincerity of this proceeding; but if I were asked what it was like, I should say it resembled the drunken shouting and revelry of boon companions. I thought at once of Maenad choruses on the mountains of Thrace, and the orgies that one knows to be incidents of some Pagan religions, and I asked myself whether it was possible that our Church of England could associate itself with so monstrous an exhibition. For my part, I gravely doubt whether anything which appears so unseemly can have any permanent good effect on any class whatever. Such wild excitement must throw the mind from its balance, and I certainly think that the calm beauty of the Church has nothing to gain or lose by the Salvation Army."

Here, then, we have the calm view of the situation which a member of the Church of England, with his refinement, moderation, self-control, inward enjoyment of religion, naturally

takes. Religion, he says, is communion with God, a life above the senses and the world; it is calm, profound, reverent, spiritual: how can it live in the midst of "Hallelujah Galops," "Charges on the Devil," the continual rowdyism and brass-band and cymbal style of worship which is the very breath of the Salvation Army?

Now let us turn to the other side and hear what Mr. Booth, the 'General' of the Army, the author, leader, and soul of the movement, has to say of it. Here is an extract from his article, "What is the Salvation Army?" in the *Contemporary* for August: "The old-fashioned Gospel that tells man he is thoroughly bad and under the power of the devil, that drags out the very hidden things of iniquity to the light of the great judgment throne, that denounces sin without mercy, and warns men of eternal wrath to come, unless they repent and believe in the only Saviour; the Gospel whose goodness does not consist in the suppression of all but sweet sounds of love, but in the plain straightforward ceaseless announcement of the whole truth; the Gospel of a crucified Saviour who shed real blood to save men from a real guilt and a real danger of a real hell, and who lives again to give a real pardon to the really penitent, a real deliverance from the guilt and power and pollution and the fact of sin to all who really give up to him a whole heart and trust him with a perfect trust—such is the gospel of the Salvation Army.

"We believe the three creeds of the Church with all our heart. We believe every word of the Communion Service, and we go about denouncing the wrath of God against sinners just as people must who believe really that all these things are true. We have often been reproached, in fact, because we dwell so much upon what are often called "dark" truths, instead of joining in the popular chorus of excuse for iniquity, and sweetness and love for everybody; but we believe the greatest possible kindness to a man who is doing wrong and going to hell is to tell him so in the plainest and most urgent language that can be used. Once stopped and turned from his evil way, he will soon find out for himself all the loveliness of the great salvation."

That is the voice of an honest, single-minded, straightforward man, who believes the great truths of the Gospel with all

his heart and is tremendously in earnest to have all men accept them. And from his point of view, narrowly considered, his whole course is justified. Men, he would say, are perishing; there is but one way to save them; that way we know; shall we not use any means to get them to pause, to listen, to accept and be rescued? And then shall we not engage as many as we can to leave everything to persuade men to become Christians? It is an old argument. Indeed there is nothing new about the central idea and aim of the Salvation Army; it is only the old revival spirit with which we are familiar embodied in a more perfect organization, making use of more sensational and piquant methods, and commending itself to the practical moral sense of the community by its enthusiastic and successful advocacy of the temperance reform.

Here, then, we have the two points of view: there is the view of the calm, thoughtful Christians represented by Canon Farrar, and R. H. Hutton of the *Spectator*, who recognize the immediate efficiency of the movement, its telling effect on the worst classes of the community, its enthusiasm and self-devotion, but who see that all this is obtained at what seems to them a terrible cost, the degradation of the whole conception of God, the sacrifice of all reverence, and the abandonment of the serenity, the spirituality and the depth of the religious life; and then there is the view of the earnest men represented by Mr. Booth, who say, 'Souls are perishing; let us not be squeamish as to means; we will do anything short of direct wickedness to get men to listen to the Gospel.'

Now it is possible to estimate this movement by taking into account only one of these ways of looking at it. It is easy enough to say: The world is a burning house; there is but one way out; the one business of a Christian who has the Gospel message entrusted to him is to get men out of the flames as quickly as possible and not be too particular how he gets them out. There seems to be no answer to that. Looked at from the point of view of Mr. Booth and the good men who work with him, there is no answer. But unfortunately for an easy solution of the question the situation is not so simple as that.

In the first place the revelation of the Bible is not only to

the effect that men are in danger of perishing, and that there is but a short time in which to save them, but also that there are elements which make the matter of haste in saving individuals not the first consideration. If we accept Mr. Booth's position that the great thing about religion is to get the individual out of danger at once then we immediately impugn the whole scheme of redemption as set forth in the Scriptures. It is there made plain enough that the immediate rescue of the individual from ruin is not the first consideration, for all the arrangements for the Gospel system are made with a deliberate and gradual preparation which to those who think only of the particular individuals must seem cold-blooded cruelty. Hundreds of years elapse between the successive steps by which the race is brought nearer the revelation and work of the Redeemer. Thousands of years roll away before the promise of salvation made on the threshold of Eden is fulfilled in the perfected salvation on Calvary. There are reasons then for doubting whether the matter of haste is so important in God's view as some others. From the slow processes by which he has unfolded his great redemption we are led to infer that the salvation of men is not a work that can be done hurriedly. We are accustomed to say that time was requisite for the ripening of the redemptive work. St. Paul says that "when the fullness of the time was come, God sent forth his Son." Christ refuses to be hurried by his brethren to go up to Jerusalem, though they urge that if his message is really divine it ought to be proclaimed at once: "My time," answers Christ to this plea for haste, "is not yet come." All this line of thought, rather, this plain drift of revelation, seems to point us to something like this, that in the matter of salvation quickness is not so important as thoroughness. There is such a thing as making so much of the mere rescue from peril as to cheapen and really make worthless the salvation itself. To return to the old figure, what good is it to rescue a man from a burning house if to get him out you have to club him and so injure his brain that when out he is only a raging maniac? You want to get him out of the flames a whole man, and he might as well burn to death as live a lunatic.

It is ticklish business arguing by illustration, and this partic-

ular illustration may seem to some to strain the case. But it serves to set before us in a vivid way the difficulties many good men have in falling in at once with the views of those who, like Mr. Booth, see only one thing, the peril of individual souls. What should we think of a community who in time of famine ate up their seed-corn? Now it is charged upon the Salvation Army that whilst it does feed a multitude of wretches who without its work would starve for the bread of life, it feeds them upon the seed-corn from which the bread of the future is to come; to awaken an interest in the Gospel it is taking out of religion that which alone can make it permanently powerful, all spirit of reverence and spirituality; to get men to hear it is filling their ears with a buffoonery that must inevitably drown the still, small voice of the Spirit.

If that be true, then the sooner the Salvation Army disbands the better for Christianity. But is it true? Let us look at what this movement is really accomplishing, and then at the damage it is charged it does by corrupting the Christianity it teaches.

WHAT HAS IT EFFECTED?

It certainly has succeeded in getting the ear of that great mass of the lower population which hitherto no part of the Christian Church has been able to reach. With wonderful rapidity it has grown to be a power in the religious world. "In May 1877," writes the Rev. Davidson, "the Army had 21 corps, 31 officers wholly employed, 625 soldiers ready to speak when wanted, and an income of some \$21,000 per annum. It has now 331 corps, 760 officers, and at least 15,000 trained soldiers ready to speak when wanted. It holds more than 6,000 services every week, and its income, which is rapidly increasing, is now at the rate of at least \$350,000 per annum." The organ of the movement, *The War Cry*, has a weekly circulation of over 300,000 copies, which is outdoing the *New York Ledger* and the 'Penny dreadful' in their own field. The Army is everywhere and is moving Great Britain to the lowest depths.

The most remarkable thing about the whole movement, however, is that it reaches, stirs, and really changes the lives of the

worst class of the English people, a class which, as a sagacious London journal remarks, has never been reached before, not even by the great revivals of Wesley and Whitfield, whose work never reached much below the lower stratum of the middle class. The reader will call to mind the miners of Kingswood who listened to Whitfield and were converted; but miners, rough though they are, do not belong to the dangerous classes; they are a vigorous, high-spirited, and rather superior class of workmen. But the Salvation Army penetrates below the working class. It aims to carry the Gospel to men who are too debased to work; to thieves and drunkards and harlots, to the slums and dens of London and the great provincial cities. It attacks that great mass of drinkers, profligates, swindlers, brutes, who are the despair of the social reformer, and the opprobrium of our Christianity. This great body of corruption the Church has assailed on its outskirts, pulling one here and there out of the filth. But it is the grief of every earnest worker in the great cities to know how little real impression is made on that huge body of vileness which, kept under by the strong arm of the law, show at such opportunities as the Chicago and Boston fires its true ferocity and baseness. It is this Damnation Army which the Salvation Army has fairly earned its name by attacking; it has not merely hovered about its flanks snatching here a straggler, there a group, and bringing them back to decency and Christianity; but it has made an absolute inroad on the host and captured and turned into its own ranks great bodies of men.

Take such a document as this from Newcastle-on-Tyne, a city of nearly 150,000 population: "We the undersigned, while by no means willing to identify ourselves with, or to defend, all the means and measures used by the Salvation Army in the prosecution of their efforts for the restoration of the worst portion of the population to habits of morality, temperance, and religion, nevertheless feel bound to state that we know they have succeeded in this town and neighborhood, not only in gathering together congregations of such as never previously attended religious services, but in effecting a marked and indisputable change in the lives of many of the worst characters. We are

therefore strongly of opinion that their services ought not to be left to the mercy of riotous disturbers, but should have the fullest protection."

This document is signed by the Mayor and Sheriff, by four Members of Parliament, and by twelve resident magistrates. "Such evidence," says the writer who quotes it in the *Contemporary*, "could easily be multiplied from various parts of England. I have myself seen confidential letters from the chief constables of the large towns, bearing emphatic testimony to the reformation effected by the Army. One at least of the chief officers of the Detective force in London bears uncompromising evidence to the practical good done in the most neighborhoods." Again, "One clergyman has told me that two whole streets in his parish, which were once a 'den of thieves,' have become quiet and comparatively respectable since the Salvation Army opened fire on them."

It is in view of such results as these that we see the Queen writing a letter of congratulation to the leaders of the movement, the Archbishop of Canterbury subscribing to the building fund of the Army, and large portions of the Church of England seriously considering whether some alliance cannot be effected with an agency which has shown itself so powerful to do what the established Church has never been able to do, convert the degraded masses.

These successes have been attained by a combination of means, some of them quite familiar and legitimate, and some so novel and questionable as to raise the query whether their use will not, in the long run, prove more damaging to the cause of Christianity than any present gain can compensate.

Among the causes of success is, first of all, the direct and earnest preaching of the simple Gospel message. "The old-fashioned Gospel," says Mr. Booth, "that tells man he is thoroughly bad and under the power of the devil, * * the Gospel of a crucified Saviour who shed real blood to save men from a real guilt and a real danger of a real hell and who lives again to give a real pardon to the really penitent * * such is the Gospel of the Salvation Army." And this they preach, as all intelligent hearers bear witness, with singular directness

and force. Miss Cobbe writes of Mrs. Booth: "Her real eloquence, with all its quaint and even grotesque forms of pronunciation and grammar, and amazing fabrication of words (such, for example, as "Jumbleization" occurring in a very solemn argument), is a powerful engine of persuasion; but she possesses more than real rhetoric, however varied and vivifying. She has an immense store of sound sense and practical experience, combined with a genuinely high ideal of life and duty. After listening to her many times for hours together, I have found myself bringing away more fresh and sound ideas, and less 'padding,' than from any series of discourses it has been my fate to hear for many a day."

Rev. Davidson says: "Whatever be their errors in doctrine or in practice, I can only say that after attending a large number of meetings of different kinds in various parts of London, I thank God from my heart that he has raised up to proclaim his message of Salvation the men and women who are now guiding the Army's work, and whose power of appealing to the hearts of their hearers is a gift from the Lord himself. I am sorry for the Christian teacher, be he cleric or layman, who has listened to such addresses as those given by 'General' Booth, Mrs. Booth, and by some five or six at least of their 'staff officers,' and has not asked for help that he may speak his message with the like straightforward ability and earnest zeal."

Lutherans who so strenuously insist on the truth that the Spirit ever accompanies the Word, ought to be the last people in the world to wonder that the simple Gospel of Christ's salvation preached faithfully to audiences of thousands should bear fruit in changed lives.

To this must be added the method which makes every convert, according to the measure of his ability, an active witness for Christ. The military organization and rigid discipline of the movement enable the leaders to put every convert to work the moment he gives in his adhesion. "Every man, woman, or child," says one writer, "is supposed to become from that moment a center of evangelizing work. One who has entered the hall out of sheer curiosity, or perhaps to scoff, is brought it may be, before long, to kneel with bowed head at the 'penitents' "

form." Half-an-hour later he is bearing public testimony to the fact of his conversion, and that night or the next day sees him with a great "S" upon his collar selling *The War Cry* in the streets and public-houses, among the companions of his former life. With all the obvious dangers which surround such a system, its primary result must evidently be the rapid multiplication of converts.

It is important, however, to notice that this multiplication of converts is not the sole object, perhaps not the chief object, in view. A man is sent to sell *The War Cry*, not only in order that *The War Cry* may be sold, but that the seller's own shyness may be broken through. "It is wonderful what an hour at a street corner will do to make a shy man brave for life."

But now we turn to a class of means which may be said to be peculiar to the Salvation Army, the novel feature, which, some aver is the real substantial secret of the success, and which constitutes all that is questionable in the movement. This whole class of means, we may designate, for the sake of convenience, as *Sensationalism*. It is true that means of this sort were in use before the Army was organized; but as Columbus gathered up all the hints and speculations and experiments of the generations before him as to a new world, and gave them a reality in his discovery of America, so the Salvation Army may be said to have achieved the definite discovery of sensationalism as a means of spreading the Gospel. Mr. Booth has reduced the use of clap-trap to a system.

In the first place, the very organization of the movement with its strictly military discipline, its ranks, officers, titles, uniform, badges, brass-bands, its use of military language and signals, is, apart from its efficiency as a machinery for doing work, a most powerful appeal to the natural love of excitement, show and glitter. At some time in life almost everybody likes to play soldier. The "Army" takes.

Add to this that every means is used to feed the modern passion for being gazed at and talked about. Every convert is at once made a conspicuous object; he is brought forward on the platform, and encouraged to tell his history; he shines in the lurid glare of his past iniquities, as well as in the light of his

new conversion. Even young girls are required to stand forth and confess their sins to the crowd. Little children are encouraged to write out their experience for publication in the *Little Soldier* (the juvenile organ of the movement). Everything in the new life must be in the glare of the sun. Even prayer is encouraged to be in public. Private prayer and meditation are, if not forbidden, at least ignored.

The modes of advertising the Army and its services are of the most screaming sort. All the workers are encouraged to outdo each other in piquant and grotesque devices for making out a taking bill. In *The Doctrines and Discipline of the Salvation Army* we read this direction: "Make your bills and posters striking in what you *say* on them, and the method of the *printing*, the color of the *paper* or *ink*, the way they are *stuck up*, *given away*, and the like. They can be carried about on an umbrella, on a man's hat; round his person like a church-bell, with his head out at the top, and his feet at the bottom; on a monster box, pushed by a man or drawn by a donkey, or in ten thousand different forms. Invent for yourselves."

In the matter of getting the public ear it certainly cannot be charged against the Army that the children of this world are wiser than the children of light.

But perhaps the most effective means used, and certainly the most objectionable, is what we are compelled to call the systematic use of irreverence as a stimulant to the sensibilities. We all know what a vivid effect is produced by the introduction of anything grotesque or jocose in the treatment of sacred subjects. The temptation to this has been one of the standing stumbling-blocks of the modern pulpit. But it was left to the Salvation Army to deliberately and systematically adopt religious buffoonery as a means of conversion, and accomplish what one writer calls the apparently impossible feat of making Christianity 'rowdy.'

All the latest novelties in the way of news are pressed into the service; the articles in *The War Cry* are headed by such titles as "*Jumbo and Jesus*." The last invention of slang is introduced into advertisements. Take this which was posted in Leeds, England, as a specimen; it is a fair sample of the usual

style of the Army. "After the usual proclamation of 'War! war!' etc., and an invitation to everybody to 'join in the fight against *Old Nick*,' the plan of attack is thus described: 'Monday, June 5th, at 7.45, Salvation charge; Tuesday, Great Exhibition of Hallelujah Lasses; Wednesday, Fire and Brimstone; Thursday, Roll-Call, soldiers to deliver up their cartridges; Friday, at 7.30, Baptism of Fire; Saturday, at 7.45, Rejoicing over Victories Won. All over the Shop Meetings. Sunday, June 11th, at 7 A. M., Knee-drill. Ammunition supplied to soldiers by Quartermaster General. 11 A. M., Descent of the Holy Ghost; 2.30 P. M., Tremendous Free and Easy; 6.30 P. M., Great Charge on the Devil; 9 P. M., Hallelujah Galop.'"

In this country the genius of the officers who are invited to invent for themselves strikes out something still more grotesque. Take the following advertisement published in one of our great cities last winter: "*The Salvation Army will hold a Hallelujah English Tea* to-night at their barracks on — St. Tea served at 8 o'clock. Followed by a Hallelujah Spree commencing at 9 o'clock. Ringleader Major Moore from England. Shouting Anne, Weeping Nancy, Praying Lillie, Happy Polly, and a lot of converted drunkards will wind up the spree.

CAPT SHIRLEY."

The hymnology of the Army is often of the most grotesque sort. Dr. Plumptre, the Dean of Wells, claims that the hymn-book of the Army which he has seen is very far from being a collection of "wild hymns" only. He finds in it 'Rock of Ages,' 'Jesus Lover of My Soul,' and hundreds of other established favorites, including even, 'Hark, the herald angels sing.' These he thinks may tend to the refinement of rowdyism. But Miss Cobbe quotes a canticle sung at the door of a church in Torquay, which she calls the climax of religious rowdyism, as a specimen of the kind of thing sung on the streets and in the processions.

"Elijah was a jolly old man,
And was carried up to heaven in a fiery van."

With a chorus after this fashion:

"Let us every one be a jolly old man,
And be carried up to heaven in a fiery van."

The only defence urged for this systematic use of what to thoughtful Christians seems blank irreverence, is made by the leaders, notably by Mrs. Booth in her book on "Aggressive Christianity," on the ground of necessity. There must be, says Mrs. Booth, 'adaptation of methods'; we must be made all things to all men, by all means to save some. Here, they say, is a body of people whom no modest, decorous, or ordinary style of address can possibly reach; they read only the 'Penny dreadful' and the *Police News*; well, we give them *The War Cry*: it is true it does talk about "Jumbo and Jesus" in a way to shock all reverent and sober Christians; but then it is not intended for such; it is written for those who care only for Jumbo; Jumbo is the charm by which we allure them to hear about something better. We confess that to sing of Elijah as a 'jolly old man' being carried up to heaven in a pleasure wagon does border on the blasphemous; but then in that way we get those who would never think of heaven or how to get there, to attend to eternal things. And as for the advertisements, the 'great charges on the devil,' 'hallelujah galops' and the like, we know this is not the way to learn contrition and the deep life of the Spirit; but then it brings to our meetings those who if they were not with us would be in a prize-fight, or a gin-tavern, or breaking all the laws of God and man. It does draw them away from what is worse to what is better. The claim is that these sensational proceedings with their indisputable flavor of irreverence do catch hold of the drinker, the profligate, the swindler, the brute, and make a change in them in the right direction, in the direction of producing Christian feeling.

Well, granting that, and I see no reason for doubting that the Salvation Army has in a vast number of cases succeeded in turning drunkards into sober men, thieves into honest citizens, and profligates into earnest Christian workers,—granting this, two questions come up:

First, whether when you have robbed religion of reverence it is religion at all. Is the kind of religion which jumbles up Jumbo and Jesus in its thoughts, sings of holy prophets as jolly old men, conceives of God as, according to one preacher's phrase, 'always in a row,' and worships always in an atmosphere

of 'Hallelujah galops' and 'tremendous free-and-easies,' really the religion Christ came to give men? One writer on the subject, Miss Cobbe, answers that question with a point-blank no. "Is religion," she asks, "anything but heathenism when it has been despoiled of reverence? May not a man as well aspire to Valhalla as to a heaven whither he expects to be conveyed in a pleasure-van?" It is a little singular to find Mr. Moody talking in the same vein. I remember hearing him say of a class of converted drunkards who were quite reformed but very bump-tious, that to his mind a man might as well be full of rum as full of egotism. That, as far as religion is concerned, is true enough; if the methods of the Salvation Army do give us men who are only reformed drunkards, thieves made honest, and loafers made industrious, but without humility, the thirst for goodness, the silent communion of the soul with God, which are the true marks of the Spirit's work, then the work condemns itself religiously.

But it is possible that this sensational atmosphere is only a temporary incident in the passage from the low, gross life of the flesh to that of the Spirit. Then we may say that while we think the proceedings of the Army vehemently sensational and destructive of the spirit of reverence, yet as they are turning men away from what is bad to what is good they are not to be absolutely condemned. The whole question is one of direction. Do their methods really start men on the way upward? Do they raise them from gin-drinking and thieving and prize-fighting to think of eternity, of God, of duty? Then these workers seem to come under that class which Christ once characterized when he said, "He that is not against us is for us." Canon Farrar in his sermon on the Salvation Army observes that when St. John found one casting out devils in Christ's name and forbade him because "he followeth not with us," it was the censure of a work very like that of the Salvation Army, and that the censure itself was censured. Here are men who are casting out the devils of drink, harlotry, thieving, in Christ's name: it is true they do not follow either the Church of England or any of the Dissenters; they may even be said to do their work,

though in Christ's name, yet not in the full spirit of Christ; they have Christ's charity and truth and godly zeal, but not his reverence, and holy awe, and inward depth of calm: but surely Christ would say of such, "He that is not against us is for us."

But, then, as remarked before, it is a question of direction. To justify such methods there must be a very decided movement upward in the converts. Men who are drawn from the gin-shop, the thieves' den, the prize-fight to some Salvation Hall service by the spectacle of flags and uniforms, and the crash of cymbals and trumpets have not much in the way of reverence or refinement to lose. What seem to us almost blasphemies are to them only a striking way of putting solemn truths. The harm done is not to them, and them. But if, under the stimulus of these sensational methods, once turned from drink and crime, a man goes on enjoying 'Hallelujah galops,' 'great charges on the devil' and all the rest of the rowdiness of the movement, not craving anything deeper or coming to a calmer, more reverent atmosphere, then he is certainly not growing in spiritual life; he must retrograde. Furthermore, if the Army by its steady teaching and practice discourages its converts from looking to anything calmer, if it makes its recruits think deeper, truer Christianity poor, tame, formal, if its brass-bands, and badges, its handkerchief-waving and volley-firing make the kingdom of heaven seem more showy and outward than it is, if, in a word, they teach deliberately that the kingdom of God cometh with observation and not, first and last, within the soul, then it is to be condemned. As one writer says it comes under the condemnation passed upon those who, not being with Christ, are against him, since they are slackening the control of his Spirit, and rendering looser the bonds of his influence."

There are signs that indicate that just such a peril does threaten this movement. The soul of the organization, Mr. Booth himself, in his zeal to do something for the great unreached masses has allowed himself to drift into something of the narrow bitterness which is the special temptation of the reformer. He shows a slight contempt for all the regularly organized forms of Christianity. His maxim, "The last enemy

that shall be destroyed is the parson," indicates at once his irreverent method and his aversion to all that stands for the profounder, more inward life of Christianity. A still more serious sign is the charge against the movement that the Army ignores if it does not positively discourage private prayer. Everything is done to foster publicity. The life of the convert from the first moment of repentance must be lived, so to speak, on the platform. Every act of worship must be in the full glare of day and under the eyes of the crowd. A candid and most favorable observer writes, "Neither in the books published by the Army, and intended, with the bare unexplained text of the Bible, to form the sole reading of the soldiers; nor in the training-system of cadets at Clapton and elsewhere; nor in the general advice given at the Army's meetings, have I found any direction but the sparest and slenderest in favor of private prayer." Such a neglect of one of the plainest teachings of Christ seems too monstrous to be believed of any body professing themselves Christian. It is more probable that in the intense singleness of purpose to make Christianity aggressive the leaders have overlooked this fundamental condition of all true Christian life. But one thing is certain, and that is that no body of men who set out to heal the multitude, but neglect the mountain-top of private prayer, can ever bring men on very far toward God.

Another question to be answered is, supposing that by grotesque irreverence the ear of the crowd is won, and conceding that the converts may afterwards be educated into reverence and depth, is it possible to make sensationalism a permanent means of attracting men? The taste for mental excitement like every other appetite for stimulants is one that is continually outgrowing its supply. Every day the pepper must be more fiery, the sauce more piquant. At present the "Blood and Fire" placards of the Army are startling enough; but it will not be long before they will grow as stale by use as the old hum-drum style; and what then? Why, the only road forward is by more grotesqueness, bolder irreverence, grosser appeals to all that is showy and noisy. It is easy to see what must be the end of this.*

*Mr. M. A. Lewis in his account of the "Army" in *Macmillan* for Sep-

A writer in the *Spectator* suggests still another peril, and that is the inevitable deterioration of spiritual life which must befall the leaders of the movement who are more or less aware of the hollowness and unreality of the devices used to win the victims of vice. The uniforms, the embroidered *S* on the collar, the brass-bands, the 'Hallelujah galops' and 'charges on the devil,' and all the mummery and noise and rowdyism must surely be in greater or less degree a vexation to the earnest souls who because they know something of the depth and power of the divine life themselves seek at any cost and by any means to save some. For if they have known the love of Christ, the deep secret of the divine pity, the ineffable peace of communion with God, then they cannot but know that all this tinsel and bawling, and above all the bald irreverence of much of their worship and address is not after the manner of Christ; is indeed only, at best, a wearying and disgusting appendage to the Gospel of him who was meek and lowly in spirit, who did not strive nor cry, nor lift up his voice in the streets. That the leaders are aware that all this buffoonery and irreverence is not religion is evident from the statement made by Rev. Davidson that he, "as a matter of fact, after bringing it repeatedly before them, heard

tember points out a feature that seems to contradict this: "To the outward observer," he says, "one of the most remarkable features of the meetings is that they should retain the power of inducing excitement. Their monotony is such that one asks oneself, 'Why do not the soldiers and audience weary of them?' I suspect this is a point on which the educated mind differs from the uneducated one. Bishop Butler says that 'passive impressions by being repeated grow weaker,' but General Booth has discovered, with his usual sagacity, that this maxim does not hold good below a certain class. On the contrary, repeated blows of the hammer drive the nail in at last, and after weeks or months of these meetings, when the lads ought, according to the Bishop, to have grown perfectly case-hardened, they all at once soften and come to the penitents' bench."

The humbler Dissenting preachers of England, it is said, endorse this idea, and declare that repetition instead of wearying impresses the uneducated.

That may be true up to the point of yielding and conversion. But once a Christian it is not possible but that the same monotonous round of impression must end at last in weariness and even disgust. Repeated blows on the nail may hammer it in at last, but once in to go on hammering will probably end in splitting the board.

no defense, or attempted defense, by any one of the Army's officers, of some of the language which is well characterized by Canon Farrar as 'grotesque and irreverent phraseology, calculated quite needlessly to disgust and repel.'"

They made no defense because they felt it to be on religious grounds indefensible. But evidently they throw themselves into what they regard as coarse, vulgar, and unworthy the purity of Christianity in order to pull some out of the slough in which they wallow. They foul the water to their own taste to make it tempting to palates which find the pure stream insipid. I think we can understand that. Something in that vein was St. Paul's passionate wish that he himself might be accursed from Christ for his brethren's sake. What would not a man do or be for men whose immortal value the cross of Christ with its unspeakable love has burned into his heart? We read the other day of how Low Foo a converted Chinaman sold himself as a slave that he might go to Demerara and preach the Gospel to his fellow-countrymen there: that was in the very spirit of St. Paul. And now the devoted workers of the Salvation Army will sell themselves into a worse slavery, to the misery of saying coarse things they hate, and playing fantastic tricks they despise, and singing irreverent songs which make them shudder, that they may win thieves and drunkards and harlots back to virtue and to God. If such a sacrifice were spiritually possible, if a man could vulgarize himself and play irreverent tricks with his fear and love of God to save coarse souls, and yet retain his spiritual purity and power, I think we could almost reverence such a man. But why talk about such palpable contradictions? The fact is the cardinal virtue of Christianity is faith, an absolute trust in God, and such a trust is not compatible with tricks or pretences of any sort. God is a God of truth, and a man cannot play tricks with his own convictions and not lessen not only his own manhood, but also the spiritual life which is in him from above.

"But we do these things for others," these workers would say; "we do not like to put Jumbo and Jesus into juxtaposition, but it catches the roughs, and so we sacrifice our feelings." Well, what are such men doing? They are effacing the sense of rev-

erence, the religious awe and sensitiveness which the Spirit has wrought in them. In so far they are untrue to their best convictions; they are putting out the light that is in them; they are really parting with something of spiritual power; they are going the way to not care themselves if Jumbo and Jesus are jumbled together. That is a distinct retrogression. And for what are they retrograding? If any man's nature really revolts against rant and religious parade as something which cannot live with what is most spiritual, is it possible for him, even for the good of others, to force himself to organize these into a machinery for converting men with any really good result? Religion can never be inculcated histrionically for any length of time; a man cannot throw himself into a part he does not really believe in without in the end throwing away himself. The truth is we can never make men really believe what we say unless we not only believe it ourselves, but also believe in our own arguments and methods of appeal. Sincerity must saturate the matter, the manner, the rhetoric, the very gesture of him who would persuade men of things spiritual and eternal.

'But there are those who succeed by startling sensationalism in religion.' True, there are; and they are the men who believe in it; to whom brass-bands and uniforms, 'Hallelujah galops' and 'tremendous 'free-and-easies' seem a very legitimate and proper style of producing religious effects. Such men do not sacrifice anything by talking of Elijah as a 'jolly old man,' for that is their idea of Elijah. Such men, men who seem to us flatly irreverent but are only insensible, can use all these means and yet be in deadly earnest because so far as they see and embrace the truth they are true to it. To such we must leave the use of such instruments.

That lesson, it seems to me, ought to be pressed home on a great class of Christians. There are ministers, lay-workers, Sunday-school teachers, agents of Young Men's Christian Associations who go from a Moody meeting or get up from reading an account of the working success of the Salvation Army, and then proceed to impale themselves on the horns of some such dilemma as this; either this work is of God and then I ought to enter in it, or else, it is not of God and then I ought

to condemn it. But what an absurd dilemma that is. Is it every man's business to have a hand in every work that God has in progress? Because God uses a rough pioneer like Peter Cartwright to do rough pioneer work must we proceed to make ourselves cross-grained Peter Cartwrights so we can go out on the frontier? As well might St. John when Christ said of those the Apostle had forbidden to speak, "Forbid them not: for he that is not against us is for us," have reasoned—well, if they are right I ought to go after them. This is what Phillips Brooks happily ridicules as the "indiscriminateness of men's lives." "Many men's souls," he says, "are like omnibuses, stopping to take up every interest or task that holds up its finger and beckons them from the sidewalk. So many men are satisfied with asking themselves vague questions about whether this thing or that thing is wrong, as if whatever they could not pronounce to be absolutely wrong for every man to do was right for them to do." That is precisely what men do with the Salvation Army: if they cannot pronounce sensationalism to be absolutely wrong for 'General' Booth and 'Captain' Shirley, then they must be right for them. But we must get rid of this indiscriminateness. We must learn to distinguish things that differ, and not think that what A—— can do sincerely and rightly, B—— must do, too, or be derelict in duty.

If we once fairly grasp this conception of the breadth and infinite variety of God's methods we have got the key to the difficult problem of toleration. To see how God can and does use all kinds of instruments to further his kingdom is to see how to reconcile what seems often incapable of reconciliation, and yet which we feel must by some principle be reconciled, the firmest, clearest holding of truth dogmatically, and the largest toleration of men's ways of using truth. Then we can begin to see how even the Salvation Army and its shocking grotesqueness may be a real weapon in the divine hands to cleave a way for the truth to enter where it has never come before, and yet feel no call to adopt such methods ourselves, and no necessity to enter into any formal alliance with such a movement. But this opens a field too wide to enter in this discussion. We can only point out how fatal to a man's power to convert others, to

put it on the lowest ground, must be the use of means against which his religious nature revolts.

We have touched on some of the problems which come up for solution on the advent of this new movement. It will be seen that they are mixed problems: they are partly theoretical, partly practical.

We have for instance such a mixed question as this suggested: How far can you deliberately import into the handling of sacred subjects a spirit of irreverence and grotesqueness and not rob the very religion you are seeking to teach of all that makes it permanently powerful and worth having? Theoretically, we answer, and all would answer, that to despoil religion of reverence, to make the kingdom of heaven only a thing of outward show and excitement, is really to destroy the religion of Christ. But immediately that question becomes mixed up with another, a question of fact; do the converts of the Salvation Army stay in the atmosphere in which they are born? Once awakened out of the stupor and madness of sin by the noisy excitement of what is a genuine religious fervor, do they pass on to a deeper experience, to the life of the Spirit, and the whisper of the still, small voice? That is a question which time alone can answer. Such sober-minded men as the Archbishop of Canterbury, the Dean of Wells, and many of the most thoughtful and conservative of English churchmen believe that the irreverence of the movement is only spasmodic, while the fervor and aggressive power are permanent and valuable. Whether it be so we must wait for time to determine. Dr. Plumptre, the Dean of Wells, has published a letter from one of the captains of the Army whom he heard at a "free-and-easy," and whom he requested to tell freely the story of his life. We give the letter below.*

*"I heard the doctrines of holiness set forth by them [the Army]. I weighed it well over in my heart, and saw very clearly I did not love God with all my heart, soul, mind, and strength, and my neighbor as myself; and felt confident, from what I saw in some of the workmen who were Salvation Army soldiers, whom I had known before their conversion, that they were happier than I, and had something that I had not * * I felt God required my all * * I was willing to go anywhere for him, and was willing to forsake all, to be anything or nothing for his sake only. * * I believe our soldiers practice what they preach. I see them in

Such a letter the Dean thinks indicates an influence which must work upon the roughs and rowdies for good and not for evil. And doubtless the work of such a man would tend to lead men however rough and crude their first religious impressions, up to something higher. Whether that influence will predominate in the councils and management of the Army remains to be seen. We can only pray that it may.

Another problem is, how far it is possible for one to adopt, for the purpose of winning men, arguments, methods, appeals the worthiness and dignity of which he does not believe in himself without gradually injuring the simplicity and sincerity of his own religious life? That is a very serious question, not only for the leaders of the Salvation Army, but also for all who seek to win men back to God, and in the earnestness of their desire are tempted to offer to men vulgarized by sin what they would not accept for themselves. The solution of that, it seems to me, is suggested by the example of Christ himself and of his apostles. They sought men vulgarized and debased by sin, but they never stooped to any appeal or method which they could not sincerely accept for themselves. And yet they did not refuse to acknowledge as instruments which God used workers and methods which they would not encourage others to adopt. It seems to me St. Paul's declaration about those at Rome who preached Christ of contention and not sincerely that "notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice," is a remarkable recognition of God's power to do a real spiritual work through unworthy means. If St. Paul could rejoice that Christ was preached, even in pretence, we may rejoice that the Gospel gets a hearing, even by clap-trap and buffoonery, without feeling called on to adopt or approve the buffoonery.

Doubtless the Salvation Army will have only an ephemeral existence in its present form. It is the nature of all revivals of

their homes, in the streets, and cannot doubt their genuineness. * * I believe one of the Army's strongest points is godly living * * being in our homes and in the homes of the people what we are on our platforms, being in secret what we are in public."

religion of this sort, after they have in the spasmodic and feverish stage drawn a number to consider religion who otherwise would never think of it at all, to pass into a calmer more conservative stage. If there are any real fruits of the Spirit from this work, they will take on the regular forms of growth, education, ripening. It has been always so: the history of Methodism is a striking illustration of what we may take to be a universal law of the advance of religion in our disordered humanity. First the enthusiasm, extravagance, disorder, coarseness of a time of awakening among brutalized natures; then the calmer period when the very depth of the stream they have entered sobers, makes cautious, thoughtful, compels to meditation, education, inwardness.

It has always seemed to me strange that men should expect a perfect religion to take a perfect form and development in an imperfect world; or to reason that because the divine power has in the history of the Church been often linked with startling aberrations from the ideal line of progress, that therefore there could be nothing divine there. Does it seem to us that God can never work by any but absolutely correct means and agents? Then he never worked by any but his Son; for prophets, apostles, reformers, all have come short by excess or defect. We need not conclude because we are disgusted with the tom-tom style of this new movement that there is nothing of God in it. Rather, it seems to me, while we say plainly that there is nothing religious in brass-bands and handkerchief-waving, in grotesqueness and slang, we ought to admit that a great deal of religion may go along with these. Not the whole of religion; not the best of it; but certainly the beginnings of it, the true seed of it. Perhaps we have yet to learn what a vital thing Christianity is; that it can live along with and under a load of unhealthiness which would kill anything else; that it can flourish, and lay hold of bad men and turn them from the way to hell into the way to heaven, even in a Salvation Army "tremendous free-and-easy."

ARTICLE VII.

A GLANCE AT MODERN MISSIONS.*

By REV. WILLIAM KELLY, Stewartville, N. J.

The Church of God is, and must continue to be, a missionary organization, until the world has been brought to the feet of Jesus. This is the deliberate, matured conviction of the entire "body of Christ." So strongly does the modern Church hold to this idea, that some of her most thoughtful adherents have not hesitated to declare: "The Church which is not evangelistic will soon cease to be Evangelical;" and the assertion has been made that if the time shall come when the Church shall cease the putting forth of effort for the conversion of the world, she will lose her claim to be regarded as the Church of Jesus Christ. Statements so sweeping may at first sight seem to be overdrawn; but when we consider the world's great need of the Gospel, the universality of the plan of salvation, that the preaching of the cross is God's method of drawing the nations to himself, that the Church of the present owes its existence to the missionary labors of the past, and above all the last positive command of the risen Lord, "Go into all the world, and preach the Gospel to every creature," we are forced to acknowledge that statements as broad as those that have been indicated, are within the bounds of truth. However, there seems no occasion to fear that the reproach of abandoning the mission cause is likely to fall on the Church of the nineteenth century. The present is, par excellence, the great missionary age, the epoch of world-wide missions. To-day, perhaps as never before in all its history, the Christian world seems to realize its obligations as a missionary institution. The most distant lands are hearing the sound of God's evangel, and the denominations of the Church of Christ, like the serried battalions of a mighty army, are

*Read at the September meeting of the Easton (Pa.) Branch of the Evangelical Alliance, and, on motion of President Cattell, of Lafayette College, unanimously requested to be published.

moving in every direction upon the kingdom of darkness, that they may win the world for God.

There was a time when Mohammedanism was an aggressive system, when the multitudinous cohorts of the Arabian impostor with naked swords, and bearing the Koran, spread themselves over some of the fairest portions of the globe, conquering province after province, until a mighty empire overshadowing the earth with its glory, acknowledged the Moslem sway. To-day the sword of Mahomet is broken. The European empire of the Porte is rapidly falling to pieces, and were it not for the mutual jealousies of the European powers, in less than a decade the Turk would be driven beyond the Bosphorus. There was a time when Brahmanism, Buddhism, Confucianism and kindred superstitions, went forth to proselyte, to deceive the human race. To-day these systems are on the defensive in regard to Christianity, and well would they be satisfied could they even hold their own. Hindooism is a waning cause, its sun is near its setting, its strength has departed forever. "I do not hesitate," says Max. Müller, "from asserting (of Hindooism) that it is dying, or dead." The same ripe scholar and shrewd observer says: "From what I know of the Hindoos, they seem to be riper for Christianity than any nation that ever accepted the Gospel." Sir Rutherford Alcock shows the inability of Buddhism, and other systems in China and Japan to resist the truth, and asserts that these systems will soon cease to be obstacles in the way of Christianity. Joseph Cook claims that the days of Buddhism are numbered, and that as far as Paganism governs Central Asia, it is every year pressed more nearly to its exit from life, between the state necessities of England and Russia. How striking the contrast between the sluggishness of heathenism as a whole and the vigorous life and activity of the Christian Church, as seen especially in its foreign missionary operations, a work which, insignificant in its beginning, has already attained to mighty proportions, and seems destined to become, at no distant date, one of the most important factors in moulding the destinies of the human race. The modern foreign mission work is of comparatively recent origin. The church of Geneva made an attempt in this direction in 1556. Swedish

(Lutheran) Christians labored for the evangelization of Lapland towards the close of the sixteenth century. Missionary enterprises were undertaken by the Dutch early in the seventeenth century. By the King of Denmark (a Lutheran) in 1705. By Sergeant, Edwards, and Brainerd, in the United States before the middle of the last century. The English Society for the Propagation of the Gospel in foreign parts, was chartered in 1701. In Greenland a Lutheran mission was established in 1721—a Moravian mission in 1733. The last two mentioned have continued to the present time. Somewhat later Schwartz, a Lutheran clergyman, surnamed the Apostle of India, entered upon his labors. But as a whole the work of missions had but a languishing life, until a new impetus was given to the cause by the organization of the Baptist Society, under the leadership of Carey, in 1792—quickly followed by the London Missionary Society in 1795. The Edinburgh and Glasgow Societies were organized in 1796. The Netherlands Society in 1797. The Church Missionary Society in 1800. The Society for propagating the Gospel among the Jews in 1808. And the American Board of Commissioners for Foreign Missions in 1810. In this latter year may be said to have occurred the grand awakening of the Church to the importance of this work, when the Christian bodies buckled on their armor with the determination never to lay it aside, "until the kingdoms of the world had become the kingdoms of our Lord and of his Christ." From 1810 to 1859, within a period of forty-nine years, not less than fifty-three foreign societies were organized by the various denominations of Christendom. Episcopalians, Presbyterians, Baptists, Congregationalists, Methodists, Moravians, Lutherans, actuated by a godly zeal and ambition, vied with each other in the effort to signalize their devotion to their common Lord.

As before intimated, the first society organized in America for evangelistic labor in distant fields was the American Board of Commissioners for foreign missions. This organization, un-denominational in character, including in its membership clergymen and laymen of nearly all evangelical churches, has done, and is doing, a noble work for God. On the 19th of February, 1812, seventy years ago, this society sent out five missionaries:

Messrs. Judson, Newell, Nott, Hall, and Rice. In 1879 it had 16 missions under its control, 79 stations, 529 out stations, and 144 missionaries in its employ, besides teachers, assistants, and other workers,—the whole aggregating a grand total of 1549 Christian workers under the control of a single association, spreading among the heathen the tidings of redemption: at the time mentioned 248 churches had been erected, 14,960 communicant members had been gathered into the fold, and 26,170 scholars were being trained in the schools of this society. We remember that seventy years ago this organization put forth its first feeble effort; we behold how signally God has blessed that effort; we bear in mind the fact that seventy Protestant societies are now in the field, laboring with no less zeal, no less faithfulness, no less activity, and with the same comparative success; and as we think of these things we are enabled to form some faint conception of the magnitude of the undertaking, and the grandeur of the work already accomplished in less than three-quarters of a century.

The claim has been put forth that the success of the foreign work of the Church, has been greater in the past seventy years than in the first seventy of the Christian era. This was the concurrent testimony of all those who dwelt upon the subject of missions at the meeting of the Evangelical Alliance, in 1873—the testimony of men who had been specially selected to discuss the subject, because of their connection with and knowledge of the work. The assertion was once made: "You might as well attempt to convert cattle as to make the Malagasys Christians." But Dr. Andersons speaks of the work in Madagascar, originated about sixty years ago, in the following glowing terms: "That mission has a wonderful history. As soon as the seeds of the Gospel began to bear fruit, a pagan Queen banished the missionaries, and until her death the Christians were subjected to a persecution as fierce and bloody as any suffered by the early Church. The son of the Queen on his accession to the throne invited the missionaries to return. And now, after the lapse of a few years, there are (in 1873) four hundred thousand nominal Christians connected with the mission, and thirty-eight thousand church-members, including the present Queen, and thirty thou-

sand children in the schools. At the same convention of the Alliance Narayan Sheshadri (a converted Brahmin) spoke of the work accomplished at a single station in India as follows: "In that station, in the year 1864, there were only two Christians; in 1873 (nine years later) there are upwards of 500, young and old. In Jalra we have no fewer than six full catechists, ten assistant catechists, three colporteurs, and six Bible women. In 1864 we had not a single reader of God's word, now we have 125 readers in our church. In the same period, 1,400 children and youth have been gathered in our schools." Dr. Angus at the same convention said: "As to the smallness of the success of missions, I entirely deny the accuracy of the assertion. It is demonstrable that the successes of the Gospel in the last one hundred years is greater than in any preceding hundred, I may even say any two hundred and fifty years in its history. We look back on the first ages and sigh for the gift of tongues and for Pentecostal blessing; and yet, in the last century, more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions, at most, were made in the first one thousand years; in the last one hundred years a hundred and twenty have been made, in languages spoken by more than half the globe. There are more conversions to Christianity, in proportion to the number of our preachers, than there are at home." Rev. Mr. Rowe, our missionary in India, gives us a panoramic view of the ancient and modern work of the Church as follows: "Paul alone carried the Gospel from Jerusalem, through Syria, Asia Minor, Macedonia and Greece, to Rome—possibly even to Spain. Peter sends greeting from the church at Babylon to the elect strangers in Pontus, Galatia, Cappadocia, Asia and Bithynia. John addressed letters to seven churches—five of which do not come within the range of Paul's labors. The immediate successor of the apostles spread the Gospel still more widely, and the vast field over which missionary operations were extended in the first century, is very creditable to the zeal and activity of the apostles, their fellow-laborers and immediate successors. Taking now a similar glance at the field of modern missions, we find that missions have been established from Greenland, Labrador, British America, Indian

regions of the United States, Mexico, Central America, the West Indies and Guiana to Tierra del Fuego and the Falkland Islands; from Senegambia, Sierra Leone, Liberia, the Gold and Slave Coasts, the Niger, Calabar and Gaboon countries, Cape Colony, the Bechuana and Kaffir districts, Madagascar, Zanzibar and Abyssinia around to Egypt; thence to the islands of the Indian Archipelago, Ceylon, India, Burmah, Thibet, Persia, Syria, Japan, China, Australia, the Sandwich Islands, New Zealand, New Guinea, Polynesia, Melanesia, and Micronesia. In all the localities mentioned, as well as in other regions, the Gospel standard has been raised."* "At the close of the first century a fair estimate," says the same writer, "would probably put the number of Christian congregations at one hundred and fifty and the adherents at 150,000. In comparison with this, we have at the end of the modern period under consideration nearly 2,000 principal mission stations, some of them controlling from twenty to fifty congregations. The total number of adherents is estimated at 1,500,000, and that of communicants at 800,000."† The number has been largely increased since Mr. Rowe wrote in 1877. "About the middle of the third century," we are further told, "there are said to have been 23,000 Christians in Rome. A century later 100,000 in Antioch. In the time of Constantine the number of Christians is estimated at 6,000,000. A few years later Christianity became the religion of the people. Looking at this increase, what may we not expect the next century to have in store for the Christian Church?"

As we look at the spread of missions and the increase of converts in the various fields, especially in favored localities in a period fully covered by the length of a single life, we are constrained to cry out with the Egyptian magicians: "This is the finger of God." In India there were, in 1852, 180,000 adherents; in 1862, 300,000, an increase of 120,000 in ten years. In 1872 the number had increased to 500,000. In the present year, 1882, it is estimated that Christianity has not less than 800,000 adherents in India alone. The first attempt made at evangelizing Madagascar was begun in 1818, in ten years Chris-

*LUTH. QUART. REVIEW, July 1877, pp. 364, 365.

†Ib. 369.

tianity could boast of but fifty adherents; in 1874 this insignificant number had swelled to a grand total of 280,000. And to-day Madagascar takes her place in the roll of Christian nations. Another striking example of rapid increase is found in the missionary operations in the Sandwich Islands. The work in these Islands was properly inaugurated in the year 1820. Up to this period idolatry prevailed in its grossest forms, including human sacrifices; in 1819 the system then in existence was overthrown, and the people were without a religion when the missionaries landed on their coasts in 1820. Their idols having been destroyed and human sacrifices abolished, the people were to some extent prepared for the Gospel, and so rapid were its triumphs that in little more than thirty years the Islands were regarded Christianized. In Burmah the Baptist societies have been wonderfully blessed in their labors among the Karens. The success of the Gospel in this kingdom brings to remembrance the brightest achievements of the apostolic age. Already Burmah stands third on the list of donors to the Baptist mission fund. In the Province of Madras, India, containing over 30,000,000 inhabitants, Christianity has increased fifty-one per cent. inside of fifteen years. Siam to-day is regarded as in a transition state, the dawns of Christianity are already beginning to glimmer through the gloom of that far-off land. Nearly one hundred thousand souls to-day are worshipers of the Christian's God in the wave-washed Hawaiian Islands, though seventy years have scarcely elapsed since the first Christian missionary landed on the coast. Syria, through nearly its entire extent, is beginning to respond to the leaven of the Gospel. The work in Africa, begun in the face of what seemed almost insurmountable difficulties, and frequently abandoned in various sections, has nevertheless been richly blessed. Converging rays of Gospel truth, flashed over its landscapes by nearly thirty missionary societies, are beginning to set the nations in a blaze; and it may be that this mysterious land of enchantment, the darkest continent of the globe, will yet glow with a moral and spiritual splendor above the brightness of the firmament. The thunder of British cannon resounding to-day along the shores

of the Mediterranean, and on the banks of the Nile, we doubt not, will be overruled in the providence of God to the extension of the missionary influence, whose ultimate result must inevitably be the waning of the Crescent before the brightness of the Cross.

The work in Turkey, though of recent origin, has already attained to respectable proportions. In 1879 the statistics showed 132 missionaries, 500 native preachers and teachers, and 92 churches, with a membership of over 5,000 souls; Colleges, including the celebrated Roberts College in Constantinople, Seminaries and boarding schools to the number of 20, with an attendance of over 800 pupils; 300 common schools, with an attendance of over 11,000; 285 places of worship, scattered from the Balkans to the Bosphorus, and from the Bosphorus to the Tigris, in which 25,000 men and women gather Sabbath after Sabbath to listen to the story of redemption. These figures suggest the results of missionary endeavor there, up to 1879.

Among the Telugus a grand season of ingathering has lately taken place, a very tidal wave of blessing has swept over the land and thousands have been gathered into the spiritual kingdom of God. Sixteen years ago there were but forty Christians among these people, to-day they number twenty thousand. In the empire of Japan, owing to the state intrigues of the Jesuits, the feeling against Christianity was so bitter that a decree was issued to the effect, "that if the Christian's God should set foot upon their land, his life would pay the forfeit." Fifteen years ago it was as much as a man's life was worth to proclaim himself a Christian there; to-day there are in Japan about five thousand professing Christians, a large Christian community, an earnest body of native preachers, schools for the training of Christian ministers, and a Christian literature by no means insignificant. In 1843 there were but six converts to Christianity among the vast population of the Chinese empire; in 1875 the number had increased to about three hundred; in 1882, the Protestant Church in China has a membership of at least fifteen thousand, with fifty thousand adherents. The comparative results of missionary enterprise up to the close of 1878 have been summarized as follows: "Four thousand devoted men and

women, educated in the best learning of the day, are bearing the seeds of Christian civilization round the globe. They are scattered through the Turkish empire, and among the millions of India; they are found in the open parts of China, and threading their way up its great rivers; their words find crowds of attentive listeners in the new world of Japan; they brave the fevers of the Gold Coast, and from the Cape of Good Hope are planning conquests into the interior of Africa; songs of praise from hundreds of islands in the Pacific attest their presence; and they risk their lives at the hands of furious fanatics in papal lands, that they may publish the story of the cross. Half a million of souls won to Christ, and a Christian community of nearly two millions, who have come out of the darkness and superstition of centuries, are tokens of the divine blessing attendant on the missionary enterprise." Even this grand exhibit has already been exceeded, as we will shortly see.

But perhaps even more significant than the facts just cited, as showing the opinion entertained of Christianity by the intelligent classes of heathendom, and the influence exercised by Christianity on the government of India, are the following selections from a lecture by the celebrated reformer, Chunder Sen: "Christ rules British India and not the British government. None but Jesus ever deserved this precious diadem, India; and Christ shall have it. It is not the British army that holds India for England, that army is the army of Christian missionaries, headed by their invincible captain, Jesus. They have brought unto us Christ. They have given unto us the high code of Christian ethics. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting his banners in the heart of the nation. God's blessing and India's gratitude will ever belong to men such as these; men of character, who in many instances have been found ready to sacrifice their lives for the truth."

In summing up the results of missionary operations in the present century, it will be well to bear in mind "that up to the year 1800 no missionary organization could point to a single church gathered entirely from among the heathen."* Up to

*F. M. Pres. Ch. Jan. 1879, p. 239.

this time, God had been trying the faith and patience of the Church; but the seed sown had not been in vain. The fathers waited, and labored, and prayed; they fell in the furrows with their hands upon the plow; the sons have been reaping the fruits of their toil; the work as yet is but in its infancy, the first fruits only have been gathered into the garner of the militant kingdom; but as we note the extent of the success already achieved we are constrained to exclaim, if the abundance of the first fruit may be taken as an evidence of the final yield, "What, Oh, what shall the harvest be."

We sum up, then, as follows: Carefully compiled statistics show that in eighty years of the present century, as the result of the foreign mission work, the number of Scripture translations has increased five fold, from fifty to two hundred and fifty. Societies have been multiplied ten fold, from seven to seventy. The number of male missionaries has been increased fifteen fold, from 170 to 2400. Contributions to this cause have swelled twenty-five fold, from \$250,000 to \$6,250,000. Converts have increased thirty-five fold, from 50,000 to 1,650,000. Mission schools one hundred and seventy fold, from 70 to 12,000. 200,000 copies of the word of God, are sold annually in India alone. The following computation has been made on the numerical results already accomplished: "If the number of conversions in the foreign field during the coming eighty years shall be in the same ratio of increase as during the eighty just passed (thirty-five fold), we will have in the year 1960, 1,600,000,000 converts. And at the same rate of increase, another eighty years will swell the number to upwards of two billions—twice the number of the present unevangelized population of the globe." In estimating the result of the missionary operations of the Church, we must not stop with a simple enumeration of the number of heathen converts gathered by the various societies into the Christian fold. The exhibit here is a grand one, but to stop here would be to leave our task but half accomplished. We must not forget that the crushing out of slavery in various quarters of the globe, has resulted from the creation of a moral sentiment among the great civilized nations, largely through the influence of missionary effort; that cannibalism has been extir-

pated, woman uplifted and man ennobled through the influence of this service; that the walls of caste are being broken down; that agriculture, and science, and art, and commerce, and manufactures, and exploration, and discovery have followed wherever the missionary has pioneered the way. For it is a notable fact that the missionary battalions have been, and still are, in the very vanguard of modern enterprise and civilization, that where the miser will not venture in search of his much-loved gold, and the warrior will not penetrate that he may pluck the garland of fame, and the explorer will not journey that he may win the chaplet of renown, there the missionary of the cross may be found laboring, praying, suffering, sometimes dying, that he may tell of the great salvation provided by a God of love. Facts such as these, as well as the reflex influence upon the Church itself, consequent upon the putting forth of labor for others, the broadening, and deepening, and intensifying of the individual life, and the general life of the Church; all such facts should, and must, be pressed into the enumeration if we would form an adequate conception of the results accomplished by the Church through its missionary enterprises. The work thus far accomplished has been performed in the face of difficulties, some of which must gradually disappear. As a rule, the missionaries on entering upon their tasks are ignorant of the language of those they are sent to teach, and are compelled to spend months of preparation in fitting themselves to proclaim the Gospel. Men reared in the temperate regions have found it exceedingly difficult to labor under the burning sun of the tropics, and to brave the cold of the Arctic circle. The well known prejudice of the native populations of heathen lands against the aggressive stranger, has been a strong barrier in the way of missionary success. It has been in the face of such overmastering difficulties, and others equally formidable, that the results enumerated have been achieved.

Already, in the providence of God, some of the most serious of these difficulties are being set aside; scores, aye, hundreds of natives to the manor born, speaking the language and accustomed to the climates of the heathen lands, are being prepared in theological mission schools for carrying the Gospel to

their countrymen. Many of the most promising young men of India, China and Japan are being trained in European and American institutions. They will carry to their own lands a knowledge of the civilization, of the arts and sciences of Christian nations. May we not hope, aye believe, that some of them on their return to the land of their birth, will go to spread among their countrymen a saving knowledge of Jesus the Christ. The natives of India, Africa, Australia, Zealand, have been to a considerable extent brought under the control of Christian England. The subject tribes are finding it to their interest to acquire the language of the dominant race. This also will aid materially in advancing the mission cause. By a Mohammedan decree, the Koran is an untranslatable book, but every devout follower of the prophet is commanded to study the Arabic tongue, that he may read the oracles of his religion. This very requirement is contributing to the success of the missionary cause: there are thousands of devout Mussulmen in all the lands leagued under the banner of Islam, who have added the Arabic to their natural tongues that they may obey this injunction; so by the pains taken for enabling them to read the Koran, they have unconsciously prepared themselves for reading and understanding the Arabic translation of the word of God. In brief, the time has come when we may truly exclaim,

"Events with prophecies conspire
To raise our faith,—our zeal to fire;
The ripening fields already white,
Present a harvest to our sight."

Less than a century ago when Wm. Cary had the presumption to utter a plea in behalf of missions on the floor of a Baptist convention, the question was summarily attempted to be disposed of by a venerable D. D., who gave utterance to the cutting words: "Young man, sit down; when God wants to convert the heathen he will do it without your help or mine." Less than a century ago this was the conviction of a large portion of the Christian Church. To-day we will not be regarded as rash when we assert, that never has there been a period in the history of Zion when so many favorable circumstances conspired to encourage the consolidated body of the Redeemer's

Church, to be up and doing in this particular portion of the of the Master's service. If nothing had been accomplished, if the most complete and signal failure had hitherto attended upon every effort put forth for the conversion of the world, the Church would not be justified in regarding the foreign mission cause in the light of an experiment that might legitimately be abandoned because of its want of success. In spite of such failure, the Church would not dare to discontinue her efforts for the evangelization of humanity, in face of the imperative command, "Go into all the world and preach the Gospel." But when we are permitted to behold how wonderfully God has blessed this work, the encouragement is of the most substantial character to persevere in this grandest of all departments of labor, to which the Church can direct her energies—not to relax one iota of exertion, but to labor more earnestly, to pray more incessantly, to contribute more liberally to this excellent cause, looking to the time when, as the result of God's blessing on the missionary enterprise, "the name of the Lord will be great among the Gentiles," when "princes shall come out of Egypt," when "Ethiopia shall stretch out her hands unto God," when "all shall know the Lord, whom to know is life eternal," and when the dominion of Immanuel "shall extend from sea to sea, and from the rivers to the ends of the earth."

ADDENDUM—LUTHERAN MISSIONS.

The results accomplished by the Lutheran Church in the direction of foreign evangelization, have not been unworthy of the foremost place which her history, past achievements, and present numerical strength entitle her to occupy among the great Protestant bodies. Though to the Moravians belongs the honor of establishing the first modern missionary outpost, to the Lutheran Church belongs the credit of being the second Christian body to enter the foreign field. In the sixteenth century the Lutheran Church labored for the evangelization of Lapland. As early as 1705, the Lutherans of Denmark, headed by their king, effected an organization for foreign work, and succeeded in establishing the Tranquebar mission. It was under the auspices of this society that Schwartz, the Apostle of India,

commenced his arduous labors. In 1859, there were at least six Lutheran societies in the foreign field. Very imperfect statistics show that up to this time (south eastern Asia, the adjacent islands and the Indian Archipelago not being included in the enumeration) four thousand and sixty-seven communicants were members of the churches controlled by these societies. To-day there are not less than thirteen Lutheran associations in the foreign field whose missionaries may be found in every quarter of the globe, in Asia, Africa, Australia, America, Borneo, Greenland, India, Ovampoland, Cape Colony, Namaqualand, British Kafrraria, Zululand, the Orange Free States, Natal, the Transvaal, Bengal, China, &c.

In the localities controlled by these societies there are at present employed not less than two hundred missionaries, European and American, as well as several hundred native assistants. More than two hundred and thirty stations are controlled by the societies, and at the present time a grand total of at least one hundred and forty thousand natives are members of the Church of God in these various mission fields. The Gosner mission alone has gathered more than thirty thousand converts. The mission of the General Synod, in India, is in a highly flourishing condition. Twelve hundred accessions during a single year, and three thousand candidates for baptism within the same period, show that the blessing of the Father is resting on the Palnad field.* The African mission, as yet comparatively in its infancy, up to this time can point to no special season of ingathering; and yet it has steadily been developing strength. Numbers of children and adults have been trained in its schools, an active membership, equal numerically to that of many of our village churches† has been gathered; the respect and esteem of the tribes nearest the mission has been won; and a new station will soon be established in the interior, a beacon to lighten the degraded populations now dwelling in the shadow of spiritual death. In view of the results already achieved by the missionary enterprises of the Lutheran Church, as well as by the foreign operations of the Church at large, we

*Report B. F. M. of Gen. Synod, 1881.

†117, see Report, 1881.

wonder not that the signs of a grand awakening to the importance of the mission cause are everywhere beginning to be manifest; that societies for evangelization are being organized in the great German Universities of Leipsic, Berlin, Halle, &c.; that the ladies of the General Synod, coming to the front, are organizing mission bands whose influence has been already felt; that Sunday-school and children's societies are being rapidly multiplied; that contributions though by no means equal to the necessities of the mission treasury, are nevertheless (as we believe) upon the increase. We wonder not that the pastor sometimes preaches on the mission theme, as though his tongue had been touched with a coal from the altar of eloquence; that day by day prayer ascends in more fervent accents, and with a deeper faith in the fulfillment of the petition, "Thy kingdom come;" that the wondering exclamation frequently arises as to the future: "Who can count the dust of Jacob," and the number of "the fourth part of Israel?" We wonder not at all these things; for as standing on the mount of vision we glance at the foreign missionary work of the Christian Church, we are made to realize that the Lord of Hosts has been making bare his arm, and that God has been setting his hand and seal to this enterprise, acknowledging the work to be his.

ARTICLE VIII.

ECCLESIASTICAL QUARTERLIES IN THE UNITED STATES.

By REV. MATTHIAS SHEELEIGH, A. M., Fort Washington, Pa.

Believing that it will prove in no small degree acceptable to theological inquirers, especially those who may most desire to keep abreast with our stirring times, the following exhibit of Religious Quarterly Reviews now issued in this country, in the English language, has been prepared. A mere list of the titles, of which but few if any are here lacking, would by no means be regarded as being valueless. It would of itself serve as no slight indication of the great activity manifest around us, in the current of the more learned investigation of religious truth and relative questions. In addition, the writer has been able, at the expense of considerable effort, to present, with the titles, the names of editors, places of publication, pages in each number, terms per annum, and, especially, the tables of contents of the last issues.

Some one, under whose eyes this article may fall, will perhaps ask why this or that publication which has the word "Review" in its name, or is usually classed among Reviews, has not been here included. But, as far as can now be recalled, such periodicals have other periods than the quarterly, to which this preparation is confined, or partake more or less of the journalistic character, or are given to some field of secular, scientific or philosophic inquiry. As instances, the *New Englander* (New Haven) is a bi-monthly, and the *Princeton Review* (New York) is now of like period; the *Catholic World* (New York) is a monthly; the *Friends' Review* (Philadelphia) is a weekly; the *North American Review* (New York) is a monthly, and is miscellaneous in character; the *Catholic Presbyterian* is likewise monthly, but is international, being printed in London; while the *Missionary Review* (Princeton), the *Quarterly Review of Christian Philosophy* (New York), and others, are designed to serve as specialties.

Does it not seem that no minister or intelligent and inquiring layman should be willing, (if at all avoidable,) in this day of increasing knowledge and research in the higher fields of Christian learning, to forego the privilege and advantage of reading at least one religious Review? Of course, a Lutheran would first think of supplying himself within his own Church.

EVANGELICAL LUTHERAN.

1. *The Lutheran Quarterly*; or, *The Quarterly Review of the Evangelical Lutheran Church*, Gettysburg, Pa. Editors: Pres't M. Valentine, D. D., Prof. E. J. Wolf, D. D., Rev. Prof. P. M. Bickle, with the coöperation of Prof. S. Sprecher, D. D., LL. D., and Prof. C. A. Stork, D. D. In its 12th volume. Including the 21 volumes of its predecessor, "The Evangelical Review," this may be numbered its 33d year. Each No. about 160 pages. Price, \$3.00 a year.

July No. gives a table of contents thus: I. The Church's Future; by Prof. E. J. Wolf, D. D., Gettysburg, Pa. II. Paul as a Witness to Christ; by President David J. Hill, A. M., University of Lewisburg, Pa. III. The Pastor's Use of the Lord's Supper; by Prof. C. A. Stork, D. D., Gettysburg, Pa. IV. Beneficiary Education; by Rev. P. G. Bell, Indiana, Pa. V. The Evangelist of the Old Testament; by Prof. George H. Schodde, Ph. D., Columbus, Ohio. VI. Romans 5 : 12; by C. M. Esbjörn, A. B., Philadelphia, Pa. VII. Literary Intelligence—American and German. VIII. Notices of New Publications.

2. *The Lutheran Church Review*. Philadelphia. Committee of Publication: Rev. R. F. Weidner, Rev. D. H. Geissinger, Rev. W. A. Schaeffer, Rev. F. W. Weiskotten, Rev. F. A. Kahler. In 1st volume. Each No. 80 pages. Price, \$2.00 a year.

July No. contains: I. The First Pennsylvania Liturgy (part 2d); by Rev. B. M. Schmucker, S. T. D. II. Divorce; by Prof. W. J. Mann, S. T. D. III. Recent German Theological Literature; by Prof. A. Spaeth, S. T. D. IV. Doctrinal Significance of the Transfiguration, by Rev. D. H. Geissinger, S. T. B. V. Our Confessions in English; by Rev. J. A. Seiss, S. T. D. VI. Notes and Notices. VII. Recent Publications.

REFORMED (GERMAN.)

3. *The Reformed Quarterly Review*. Philadelphia. Successor to or continuation of the "Mercersburg Review." Editor: Prof. Thomas Apple, D. D. In 3d volume. Each No. averages 160 pp. Price, \$3.00 a year.

July No. presents: I. Allegorical Poetry of England; by Prof. W. M. Nevins, Esq., LL. D. II. Triumphs, Hopes, and Aims of Russia; by J. O. Johnson, Schuylkill Haven, Pa. III. Wilford Hall's New Philosophy; by Rev. John I. Swander, A. M., Tiffin, O. IV. Pentateuch-Criticism: Its

History and Present State, (Part 2); by Prof. F. A. Gast, D. D. V. The Church as a Perpetual Necessity; by I. E. G. VI. Cicero as a Moral Philosopher; by Rev. A. R. Kremer, A. M. VII. The Way of Life, A Baccalaureate Sermon; by the President of Franklin and Marshall College. VIII. Church Debts; by Rev. Geo. O. Johnston. IX. Recent Publications.

PRESBYTERIAN

4. *The Presbyterian Review.* New York. Managing Editors: Archibald A. Hodge, Charles A. Briggs. Associate Editors: Ransom B. Welch, Samuel J. Wilson, James Eells, Thomas H. Skinner, Talbot W. Chambers. In 3d volume. Each No. 192 pp. Price, \$3.00 a year.

July contents: I. Recent Ethical Theory; by Rev. W. E. Hamilton, D. D. II. Is the advent Pre-Millennial? by Prof. Samuel H. Kellogg, D. D. III. Biblical Theology; by Prof. Charles A. Briggs, D. D. IV. Alexander Campbell and the Disciples; by Rev. E. F. Hatfield, D. D. V. Delitzsch on the Origin and Composition of the Pentateuch; by Prof. Samuel Ives Curtiss, Ph. D. VI. Notes and Notices. VII. Reviews of Recent Theological Literature.

PRESBYTERIAN SOUTH.

5. *The Southern Presbyterian Review.* Columbia, S. C. Conducted by an Association of Ministers. In 33d volume. Each No. 300 pp. Price, \$3.00 a year.

July No. has the following contents: I. The Christ of John; by the Rev. Prof. J. G. Barbour, D. D., Richmond, Ky. II. Presbyterian Ordination Not a Charm, but an Act of Government; by the late Dr. R. J. Breckinridge. III. Man's Sympathy with Man, and the Means of Grace; by the Rev. Francis P. Mullally, D. D., Walhalla, S. C. IV. Dr. Thornwell and Our Church Policy; by the Rev. J. A. Quarles, Lexington, Mo. V. A Brief Reply to Dr. Wilson on Our Home Missions; by the Rev. John B. Adger, D. D., Pendleton, S. C. VI. The General Assembly of 1882; by the Rev. W. E. Boggs, D. D., Atlanta, Ga. VII. Recent Publications,

CUMBERLAND PRESBYTERIAN.

6. *The Cumberland Presbyterian Review.* Lebanon, Tenn. Edited by the Faculty of Cumberland University. 1st series, vol. 18; 2d series vol. 13. Each No. about 130 pp. Price, \$2.00 a year.

July No. table of contents reads thus: I. Law; by Hon. R. C. Ewing, San Pueblo, Col. II. Agnosticism; by Rev. W. H. Black, St. Louis, Mo. III. Cumberland Presbyterianism in Texas; by J. A. Roach, D. D., Mountain City, Texas. IV. What will the Negro do with Himself? (3d art); by Jno. Miller McKee, Nashville, Tenn. V. Correlation of Forces; by Hon. S. A. Rodgers, Loudon, Tenn. VI. The Philosophy of Christian Happiness; by Rev. B. F. Whittemore, San Luis Obispo, Cal. VII. Jewish Baptism; by H. M. Irwin, Charlotte, N. C. VIII. Theological

Views of Ewing and Donnell; by Richard Beard, D. D. IX. Editorial. X. Literary Notices. XI. Among our Exchanges.

CONGREGATIONAL.

7. *The Bibliotheca Sacra*. Andover, Mass. Editor: Edwards A. Park; with the coöperation of George E. Day, Archibald Duff, Jr., D. W. Simon, S. I. Curtiss, and G. Frederick Wright. In 39th volume. Each No. 192 pp. Price, \$4.00 a year.

July number contains: I. Mediæval German Schools; by Jonas Davie Butler, LL. D., Madison, Wis. II. Greece as a European Kingdom; by A. N. Arnold, D. D., formerly a missionary in Greece. III. The Legend of the Buddha, and the Life of the Christ; by Rev. S. H. Kellogg, D. D., Professor in the Western Theological Seminary, Allegheny, Pa. IV. The History of Research Concerning the Structure of the Old Testament Historical Books; by Prof. Archibald Duff, M. A., LL. D., Airedale College, England (No. 2). V. The Integrity of the Book of Isaiah; by Wm. Henry Cobb, Uxbridge, Mass. VI. Theological Education, (No. 10), The Study of Languages Cognate with Hebrew. VII. The "Sacred Books of the East;" by Rev. Charles W. Park, Watertown, Mass. VIII. Notices of Recent Publications.

UNITARIAN.

8. *The Unitarian Review*. Boston. Editors not given. In 18th volume. Each No. 96 pp. Price, \$3.00 a year.

July number table of contents: I. Scholastic Theology. II. Personal Influence a Preventive; by Kate Gannett Wells. III. Sense of Proportion in Religious Inquiry; by Rev. Thomas R. Slicer. IV. Sentiment; by Rev. Henry W. Bellows, D. D. V. Editors' Note-Book; Lessons for Sunday-schools—The Use of Tobacco by Boys at School. VI. Things at Home and Abroad; by Mrs. Martha P. Lowe. VII. Sermons by John F. W. Ware; E. A. H. VIII. Notes from England; Liverpool Conference, &c.; by Rev. John Page Hopps. IX. Review of Current Literature.

UNIVERSALIST.

9. *The Universalist Quarterly*. Boston. Editor: Thomas B. Thayer, D. D. In 39th volume. Each No. 130 pp. Price, \$3.00 a year.

The July number has the following table: I. St. Thomas Aquinas and the Future Life; by Rev. S. S. Hibberd. II. The Divine Responsibility; by Rev. C. W. Biddle. III. Theories of Skepticism—Atheism; by Wm. Tucker, D. D. IV. Human Destiny a Vital Question; by Rev. Varnum Lincoln. V. The Puritans and the Quakers; by Leo R. Lewis. VI. The Restoration of Humanity; by Rev. G. M. Harmon. VII. "The Celestial Earth" of the Ancients; by Rev. O. D. Miller. VIII. General Review. IX. Contemporary Literature.

EPISCOPALIAN.

10. *The American Church Review*. New York. Editor: Rev. Henry

Mason Baum. In 35th volume. Each No. 304 pp. Price, \$4.00 a year, library edition; \$1.00 a year, people's edition.

July number has the following table: I. The Scottish Communion Office; by the Bishop of Connecticut. II. Another Aspect of the Financial Question in the Church; by Samuel Wagner, Esq. III. Hallucinations, Delusions, and Inspirations; by the Rev. John J. Elmendorf, D. D. IV. Nestorian Missions in China; by the late Daniel M. Bates, M. A. V. A Church College; by the Rev. Prof. John T. Huntington. VI. The Establishment and the Struggles of the Reformation in Sweden; by the Rev. C. M. Butler, D. D. VII. Three Religions; by the Rev. Robert F. Jackson, Jr. VIII. Canon Law; by the Rev. Henry I. Percival. IX. The Prison of the Spirits, and the Spirit their Preacher; by the Rev. Samuel Fuller, D. D. X. Federate Council of the Province of Illinois; by the Rev. J. H. Hopkins, D. D. XI. The Reformation and Mediaevalism; by the Rev. Benjamin Franklin, D. D. XII. Henry Wadsworth Longfellow; by the Rev. Julius H. Ward, M. A. XIII. The Apostolic Succession in the Church of Sweden; by the Rev. J. P. Tustin, D. D. XIV. Temporal Salvation; by the Rev. C. C. Adams, S. T. D. XV. St. Paul's Vision of Christ, and its Physical Effects; by the Rev. Wm. Burnet, M. A. XVI. Literary Notices.

METHODIST.

11. *The Methodist Quarterly Review*. New York. Editor: D. D. Whedon, LL. D. Fourth Series, 34th volume—in all, the 64th. Each No. 200 pp., small 8vo. Price \$2.60 a year.

July number is filled thus: I. New Japan; by Rev. R. S. Maclay, D. D., Yokohama, Japan. II. American Lutherans and Their Divisions; by H. K. Carroll, Religious Editor of "The Independent," New York. III. A Glance at the Literature of Sanskrit; by L. A. Sherman, Ph. D., New Haven, Conn. IV. Jesus a Total Absterainer (Third Article); by Rev. Leon C. Field, Concord, N. H. V. The Wandering Jew and His Congeners; by Robert E. Doherty, Jersey City, N. J. VI. The Theory and Practice of Methodist Episcopacy; by Rev. J. T. Peck, D. D., a bishop. VII. The Great Convent of San Francisco in Mexico City; by Rev. Thomas Carter, D. D., Johnsonville, N. Y. VIII. Synopsis of the Quarterlies. IX. Foreign Religious Intelligence. X. Foreign Literary Intelligence. XI. Quarterly Book-Table.

METHODIST, SOUTH.

12. *The Quarterly Review* of the Methodist Episcopal Church, South. Nashville, Tenn. Editor: Rev. J. W. Hinton, D. D. In 4th volume. Each No. 192 pp. Price, \$3.00 a year.

July number brings the following: I. Apologetics. II. The Religion of the Druids; by the Rev. J. N. Fradenburgh, Pt. D., Franklin, Pa. III. Christian Culture; by the Rev. G. W. Horn. IV. The Genuineness of the Book of Daniel; by the Rev. Wilbur F. Tillett, A. M. V. The Rev.

Thomas Osmond Summers, D. D., LL. D.; by the Rev. D. C. Kelley, D. D. VI. New English; by President A. B. Stark. VII. Lessons from the Life of St. Peter; by Bp. A. W. Wilson. VIII. Literary Notices. IX. Notes and Queries. X. Editorial Salutory.

BAPTIST.

13. *The Baptist Quarterly Review*. Cincinnati, Ohio. Editor: J. R. Baumes, D. D. In 4th volume. Each No. about 130 pp. Price, \$2.50 a year.

July No. furnishes a table as follows: I. The Necessity for the Atonement as Grounded in the Nature of Man; by Rev. A. E. Waffle, Lewisburg, Pa. II. Baptist Principles, Practices, and Polity; by T. S. Dunaway, D. D., Fredericksburg, Va. III. Will and Free-will; from the Reliques of the late Samson Talbot, D. D., President of Denison University. IV. The Unpardonable Sin; by Rev J. W. Davis, Lockland, O. V. A Study of Plutarch—Was He a Christian? by J. W. Weddell, Chicago, Ill. VI. Ulrici on "The Soul in its Relation to God;" translated by Rev. George B. Stevens. VII. Some Hymns and Songs of the German Anabaptists; by Franklin Johnson, D. D., Cambridge, Mass. VIII. Books—Reviews and Notices.

CHRISTIAN (CAMPELLITE.)

14. *The Christian Quarterly Review*. Columbia, Mo. Editor: E. W. Herndon, D. D. In 1st Volume. Price, \$— a year.

April No. presented the following: I. The Atonement; by Thomas Munell, A. M. II. The Plan of Salvation; by H. Christopher, A. M., M. D. III. Were the Bible and Its Religion Plagiarized from other Religions and their Sacred Books, Legends, and Myths? by Clark Braden. IV. Oaths, Judicial and Profane; by G. T. Carpenter, A. M. V. A Doubt Raised Concerning the Typical Nature of Old Testament Institutions; by N. B. Jones, A. M. VI. Christian Citizenship with Reference to the Liquor Traffic; by E. L. Dohoney, LL. B. VII. The Simplicity of the Gospel; by W. J. Barbee, A. M., M. D. VIII. Popular Literature and Public Morals; by F. D. Strygley, A. M. IX. The Apostleship *vs.* Apostolic Succession; by John T. Welsh. X. The True Mission of the Church; by F. D. Power, A. M.

ROMAN CATHOLIC.

15. *The American Catholic Quarterly Review*. Philadelphia. Editor: Very Rev. James A. Corcoran, D. D. In 7th Volume. Each No. 192 pp. Price, \$5.00 a year.

July No. has the following articles: I. What is the Outlook for our Colleges? II. King James I. of England. III. Robert Southwell. IV. Garibaldi and the Revolution in Italy. V. Protestant Churches and Church-goers. VI. "Nearing the True Pole." VII. The Decline of Painting as a Fine Art. VIII. The Deistic Revelation of Spiritism. IX. Michael Davitt's Scheme for "Nationalizing the Land." X. Correspondence. XI Book Notices.

ARTICLE IX.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Prophets of Israel and their Place in History*, to the close of the Eighth Century, B. C., by W. Robertson Smith, M. A., LL. D., author of "The Old Testament in the Jewish Church"—a book in the interest of erratic rationalism. *The Bhagavadgita* with the Sanatsugatiya and the Anugita, Sacred Books of the East, translated by Kaskinath Trimbak Telang, and edited by F. Max Müller, vol. VIII. Also *Satapatha-Brahmanca*, according to the text of the Madhyandina school, translated by Julius Eggeling, vol. XII. of the same series. Also *Sacred Books of China*, the texts of Confucianism, translated by James Legge, vol. XVI. *The Newer Criticism and the Analogy of Faith*, by Robert Watts, D. D., a reply to lectures by W. Robertson Smith, M. A. or the Old Testament in the Jewish Church. *National Religions and Universal Religions*, by Abraham Kuenen, D. D. *The Reviser's English*, a series of Criticisms showing the reviser's violations of the laws of the language, by G. W. Moon. *Natural Religion*, by J. R. Seeley, author of "Ecce Homo." *Moses and the Prophets*, a review of Prof. W. Robertson Smith and Dr. A. Kuenen, by Dr. W. H. Green, of Princeton Seminary. *Our Liberal Movement in Theology*, chiefly as shown in recollections of the history of Unitarianism in New England, being a closing course of lectures in the Harvard Divinity School, by Jos. H. Allen. *Popular Commentary*, by English and American Scholars of various evangelical denominations, edited by Philip Schaff, D. D.—Vol. V. the Epistles of Paul.

SCIENTIFIC AND PHILOSOPHICAL.—*Political Institutions*, being part five of "The Principals of Sociology," by Herbert Spencer. *Aristotle's Psychology*, in Greek and English, with Introduction and Notes, by Edwin Wallace. *Two Hard Cases*, sketches from a physician's portfolio, by W. W. Godding, M. D. *Social Equality*, a Short Study in a missing science, by W. Hurrell Mallock. *The Human Mind*, a treatise on mental philosophy, by Edward John Hamilton, D. D. *The System of Mental Philosophy*, by Asa Mahan, D. D., LL. D.

HISTORICAL AND BIOGRAPHICAL.—*History of the World*, from the Earliest Records to the Fall of the Western Empire, by Philip Smith, B. A., a new edition in three vols. *Demosthenes*, by S. H. Butcher, Fellow of University College, Oxford—sixth vol. of "Classical Authors" edited by Prof. J. R. Green. *Victor Immanuel*, by E. Dicey, including the history of the Italian struggle for liberty. *John C. Calhoun*, by H. von Holst (series of "American Statesmen"). *America and France*—the influence of the

United States on France in the 18th Century, by L. Rosenthal. *The Epochs of Reform, 1830—1850*, by Justin McCarthy. *Ten Years of Self-Supporting Missions in India*, by Rev. H. A. Thompson. *Memoir of Daniel Macmillan*, by F. Hughes. *Forty Years in the Turkish Empire*, a memoir of Dr. Goodell, by Rev. E. D. G. Prime. *The March to the Sea, Franklin and Nashville*, by Jacob D. Cox. *Reports of the United German Evangelical Lutheran Congregations of North America*, specially in Pennsylvania, with a Preface by Dr. John Ludwig Schultze, vol. I.

POETRY.—*Niagara and Other Poems*, by G. Houghton. *The Great Epics of Mediæval Germany*, an outline of their contents and history, by G. Theodore Dippold, of Boston University.

MISCELLANEOUS.—*Errors in the Use of English*, by W. B. Hodgson, an American revised edition of an instructive work. *Reminiscences*, chiefly of Oriel College and the Oxford Movement, by Rev. T. Mozley. *A Text-Book on Commercial Law*, manual of the fundamental principles governing business transactions, by Salter S. Clark. *Celebrated American Caverns*, especially Mammoth, Wyandot and Luray, together with historical, scientific and descriptive notices of caves and grottoes in other lands, by Horace C. Hovey. *A Handbook of Politics for 1882*, being a record of important political action, legislative, executive and judicial, national and state, from July 1, 1880 to July 31, 1882, by Edw. McPherson.

GERMAN.

THEOLOGICAL.—*Ueber den Unterschied zwischen der positiven und der liberalen Richtung in der modernen Theologie*. Prof. Dr. Rob. Kübel, Nordlingen, 1881, pp. 143. The representatives of the most diverse "liberal" schools are brought forward by the author in their own language, and in this way contrasted with the theologians of the "positive" school who hold to the supreme authority of the Scriptures and to the historic foundations. *Beiträge Zur Christologie*. I. Die Epiphanien im Leben des Herrn. II. Die Theophanien im Leben des Herrn. Berlin 1880 and 1881, pp. 132, 130. *Die Notwendigkeit und die verbindlichkeit des Kirchlichen Bekenntnisses*. Past. Dr. Ferdinand Philippi. Eine Festschrift zum 300 jährigen Jubiläum des Lutherischen Konkordienbuchs. Gutersloh, 1880, pp. 110. *Der Ontologische Gottesbeweis*. Kritische Darstellung seiner Geschichte seit Anselm bis auf die Gegenwart. Privat. Doc. Lic. Dr. Georg Runze, Halle, 1881, pp. 176.

BIBLICAL.—*Das Paulinische Evangelium*. Prof. Dr. J. H. Scholten. A critical study of the Gospel according to Luke and its relation to Mark, Matthew and the Acts of the Apostles. Translated from the author's revision of the Dutch by Dr. E. R. Redepenning, Elberfeldt, 1881, pp. 326. *Commentar über das Evangelium des Johannes*. Prof. Dr. Carl Fried. Keil, Leipzig, 1881, pp. 604. A special feature of this commentary is the light from the Old Testament which the distinguished associate of Delitzsch is able to reflect upon the Gospels. *Gesammelte Gedanken zu den Erzäh-*

lungen des alten Testaments. Ein Hilfsbuch zum biblischen Geschichtsunterricht. Hauptlehr. C. Schumacher, Gütersloh, 1881, pp. 434. Among the witnesses to biblical truth here brought into service are such names as Luther, Calvin, Starke, Herder, Hengstenberg, Zückler, &c. *Paulus der Apostel Jesus Christi.* Past. em. A. T. H. Kümmlitz. Ein Lebensbild, einzig auf dem Grunde des neuen Testaments, für gebildete Leser entworfen, Frankenberg, 1881, pp. 111. This life picture is sketched from the standpoint of "rational supernaturalism" as it prevailed in the third decade. *Zahn's Forschungen zur Geschichte des neutestamentlichen Kanons*, I. Theil: Tatian's Diatessaron, Erlangen, 1881, pp. 386, is an important contribution to the history of the Canon. *Die Leidensgeschichte unseres Herrn Jesus Christi*, nach den vier Evangelien ausgelegt. Prof. Pfr. Dr. A. Nebe, I. Band. Wiesbaden, 1881, pp. 403. A work that enriches the exegetical literature of that most important and most difficult sphere. *Pastorallehren des Neuen Testaments*, hauptsächlich nach Matt. 4-12 und Apostelg. 1-6, weil. Prof. J. T. Beck. Edited by Prof. Lic. Bernh. Riggenbach, Gütersloh, 1880, pp. 312. Abounding in the great teacher's individuality and rich in practical Scripture exegesis. *Leviticus XVII.—XXVI. und Hesekiel.* Lic. L. Horst. Ein Beitrag zur Pentateuch-Kritik, Colmar 1881, pp. 97. The author follows Graf and Kayser in ascribing the authorship of this passage to Ezekiel. *Die Genesis des Johannes-Evangelium.* Ein Beitrag zu seiner Auslegung, Geschichte und Kritik. Sem-Prof. Albr. Thoma, Berlin, 1882, pp. 879.

HISTORICAL.—*Geschichte der Christlichen Ethik*, Dr. W. Gass, Vol. I. To the Reformation, Berlin, 1881, pp. 457. The first volume of this most learned work is occupied exclusively with the history of Catholic ethics, in connection with which the fundamental ethical conceptions of the Holy Scriptures and the Ethics of Hellenic Philosophy are of course also brought forward. *Geschichte der Ethik.* I. Abtlg.: Die Ethik der Römer, Gymn. Prof. Theobald Ziegler, Bonn, 1881, pp. 342. *Die Christliche Liebesthätigkeit in der alten Kirche.* Abt. Dr. G. Uhlhorn, Stuttgart, 1882, pp. 481. Theme and author combine to produce a work of uncommon merit. What a treasure it would make for the English-reading public; *Geschichte der Predigt* von den Anfängen bis auf Schleiermacher, from Rich. Rothe's manuscript remains published with annotations and appendix by Supt. Aug. Trümpelmann, Bremen, 1881, pp. 507. This is regarded as one of the most valuable works of Rothe, whom many esteem as next to Schleiermacher the most productive and the most versatile Theologian of the century. *Vor der Bartholomäusnacht.* Herm. Baumgarten, Strassburg, 1882, pp. 263. The author succeeds apparently in overthrowing the position usually maintained by Protestant historians that the massacre had been premeditated. The volume reveals great research and conscientious fidelity to facts on the part of the author.

HOMILETICAL.—Third edition of Wilh. Hofacker's *Predigten für alle Sonn- und Festtage*, to which are added biographical notices of this pop-

ular German preacher. Stuttgart, 1880, pp. 732. *Altarreden*. Eine Sammlung von Casualreden in Beiträgen namhafter Geistlichen der Evangelisch-lutherischen Kirche Deutschlands, 2. Bd. Tauf—Trau—und Leidenreden. Pfr. Gustav Leonhardi, Leipsic, 1881, pp. 258.

MISCELLANEOUS.—*Die Christliche Anschauung der Ehe und ihre modernen Gegner*. Pfr. Lic. Dr. Carl Thönes. A prize essay in defense of the Christian religion, Leiden, 1881, pp. 326. *Luther's Lehre von der Ehe*. Past. Ernst Salfeld, Leipsic, 1882, pp. 83. *Die Mystischen Erscheinungen des Seelenlebens und die biblischen Wunder*. An Apologetical Essay. Johs. Kreyher, Stuttgart, 1880, pp. 327. 214. *Lebensbild, von Sixt Carl von Kappf*, Prelat und Stiftsprediger in Stuttgart, nach seinem schriftlichen Nachlass entworfen. Dekan Carl Kappf, 2 vols., Stuttgart 1881, pp. 336, 332. *Pfarrer Johann Christoph Blumhart*, Ein Lebensbild. Pfr. Friedr. Zündel, Third and Enlarged Edition, Zurich 1882, pp. 544. The biographies of these distinguished representatives of German Pietism, the former a preacher of great spiritual power, the latter adding to pastoral earnestness the belief and practice of "the faith-cure," will prove to all readers a stimulant to vigorous and biblical spirituality.

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

S. C. GRIGGS & CO., CHICAGO.

The System of Mental Philosophy. By Asa Mahan, D. D., LL. D., Author of "The Science of Intellectual Philosophy," "The Science of Logic," "The Science of Natural Theology," etc. pp. 285. 1882.

Dr. Mahan has given many years to the earnest study of psychological science, and now in his ripe period has here undertaken the task of furnishing a new and complete system of Mental Philosophy for the use of Colleges and Academies. It is probable that the work he has produced will not be found to be the very thing which the needs of education call for; but it undoubtedly presents features of much merit, and is a valuable contribution to the discussion of psychological questions.

In the general view of the human mind, as here given, we find the basis of a true and sound system of psychology, as over against the false teachings of positivism and materialism. The work covers the three divisions, the Intellect, the Sensibility and the Will, and the discussion is brief, as it should be in a text-book. Both in the soundness of the main fundamental psychological principles taught and in many features of the discussion, the work is adapted to the uses of the recitation room. In some parts, however, the views presented are unsatisfactory and misleading, and the discussion is strangely wanting in clearness and consistency.

The method of treatment adopted, and the order in which the human faculties are presented, are different from those found in most text-books. Dr. Mahan commences with the establishment of the principles and laws of mental action and the validity of our knowledge. The metaphysics of the subject, so far as he deals with them, are presented first. The intuitional and empirical truths are distinguished at the start, and the relations shown between contingent and necessary or *a priori* ideas and knowledge. Then the three-fold division into the Intellect, the Sensibility and the Will, is pointed out and vindicated. Taking up the Intellect, the author divides its faculties into Primary and Secondary. The three Primary are the Consciousness, Sense, and Reason—the first being the faculty of *internal* perception, the second the faculty of *external* perception, and the third the faculty of *implied* knowledge, or in other words, "the function of the intelligence by which we apprehend necessary truth." The explanation of this last is that on the occasion of internal and external perceptions we apprehend such realities or truths as Time, Space, Personal Identity, Cause, &c., as necessarily "*implied*." This arrangement possesses some excellences, and is especially valuable as laying a convenient basis for a clear and practical explanation of how the ideas of Time, Space, Cause, &c., arise. The Secondary faculties are those which are found in the intellectual processes based on the data of the primary faculties, and are named the Understanding, or the "notion-forming" faculty; Judgment, or the faculty of affirming "*relations*;" Memory, and the Imagination. This part of the volume is particularly faulty in the order of discussion, and wanting in clearness. Dr. Mahan gives no separate or distinct account of the representative or reproductive power of the mind, as involved in the action of memory. He seems at times to include this under the faculty which he names the understanding; but if this is his plan, it is very obscurely accomplished, and violates the necessary principle that should hold in psychological discussion, of keeping distinct faculties that differ. As a consequence of this apparent running of these two things together, the author has presented an account of "notions" or "conceptions" both defective and misleading. A "notion" is defined to be "*a complex intellectual phenomenon, composed of intuitions*," a definition equally true of some, if not all, of the products of the imagination. He speaks of "individual conceptions" or "notions," ignoring the fundamental distinction almost always and justly made between the products of the Memory as always "individual," and "concepts" or "notions" as "general or universal." His account of the Understanding, or the "notion-forming" faculty is that "its exclusive function is to conceive of and represent in thought, objects as they are in themselves, whatever their nature and characteristics," which would be just as applicable to Memory. Dr. Mahan's treatment of these subjects fails to set forth to the student the essential distinction between remembrances and concepts, otherwise called "notions." The division into "individual," "generic," and "specific," is insufficient for this purpose, as well as psychologically unwarranted.

The author's statement of the laws of association will not commend itself to those whose studies have made them familiar with the psychological problem involved. It indeed presents no solution at all. The alleged relation and correspondence between primary and secondary ideas of Reason, p. 142, and the Primary and Secondary faculties of the intellect, is presented as a distinction which, as far as the author knows, "seems hitherto to have escaped the notice of analyzers of the human intelligence." Most of them will probably continue to fail to recognize it—as here set forth. But perhaps the worst confusion of thought appears when amid much fine and sound teaching on the moral faculty and the validity of the moral judgments, Dr. Mahan tells us that "moral quality" belongs to "intentions" alone. He subsequently denies all moral quality to the phenomena of the sensibilities. We looked for better ethical teaching from the eminent author than this amounts to. It is inexplicable how any man can claim that a benevolent feeling has no quality of rightness, and malignity none of wrongness—or that a "desire" for what is wrong is not itself wrong. Especially when he quotes with approval the statement that "in the list of emotions is to be found every passion that can render life guilty." What is to be done with the tenth commandment, aimed against a feeling? Dr. Mahan's argument from the element of necessity which marks the action of the Sensibility, is wholly apart from the point. He makes moral quality appertain only to the acts of the Will, with which all responsibility rests. But it is just because some feelings are intrinsically wrong and others intrinsically right, that the Will has any responsibility for allowing or repressing them. It would be difficult to find anywhere better examples of tortuous and contradictory thinking than some passages of Dr. Mahan's discussion of the sensibilities exhibit in consequence of his adoption of this error.

It is to be regretted that this work, which in its fundamental view of the human mind presents a basis and general outline for an excellent system of mental science, is marred by these defects and errors in the treatment of parts of the subject.

CHARLES SCRIBNER'S SONS, NEW YORK

For sale by J. B. Lippincott & Co., Philadelphia.

National Religions and Universal Religions. By A. Kuenen, LL. D., D. D., Professor of Theology at Leiden. (The Hibbert Lectures, 1882.) pp. 365.

It is questionable whether the Hibbert lectureship, conducted as it is, or as it is likely to be under the present committee of control, is very fairly carrying out the purpose of the benevolent founder of the trust—to be applied in such way as should be deemed "most conducive to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private judgment in matters of religion." The employment of Renan, for instance, and his lectures in 1880 on Rome and Christianity, almost atheistic in their teachings, can hardly be regarded as "con-

ductive to the spread" of the faith. Many will think the name of Kuenen not very helpful for the purpose of the legacy, as Mr. Hibbert understood "Christianity." But the committee appear to have kept their eye altogether on a single feature of Mr. Hibbert's design; and if the management is not the most favorable to the spread of Christianity, it is nevertheless in the interest of the most "unfettered exercise of private judgment in matters of religion"—at least whenever that private judgment is found to be in conflict with accepted orthodoxy. But it is a matter for congratulation that, controlled as the lectureship is, by the rationalistic school, and in some cases representing actual skepticism, it has always been filled by men of marked prominence and ability. What such men as Max Müller, Ronouf, Renan, T. W. Rhys Davids, and Kuenen have to say, scholars and theologians wish to read, while utterly rejecting some of their views. The volumes that have been given to the public, beginning with Max Müller's "Origin and Growth of Religion as illustrated in the Religions of India," have furnished most valuable contributions to the discussion of some of the leading questions of our times.

Prof. Kuenen is one of the most prominent Dutch theologians belonging to the advanced wing of rationalizing critics. He has published a number of works, among which his "Religion in Israel" is well known. His critical methods have carried him where Prof. Robertson Smith is likely to go, if he keeps on his present track for a decade or so.

The first lecture discusses Mohammedanism and the question of its right to rank as a universal religion. An examination of its origin and development, its essential elements and adaptation to the progress of the race, together with the results it has shown in actual history, discredits its claim to such a rank. Dr. Kuenen's views of Mohammedanism is in the main fair and just. His second and third lectures deal with Judaism. Here his critical peculiarities show themselves in full results. He finds in early Israel only a national god, under the name of Yahweh. Deuteronomy is given a post-exilic date, and the priestly conceptions and influence are represented as unfavorable to any idea of Yahweh as the God of all nations. In the later period of Judaism, however, the prophets developed ethical conceptions of Yahweh, and gradually led the people up to the high and true idea of God as the One living and true God, Lord of heaven and earth. Judaism however remained properly a "national institution." But international and universal elements began to appear, preparing the way for the universalism of Christianity. It must be remembered that Dr. Kuenen, throughout this whole discussion of Judaism, ignores the idea of its presenting a revelation in any fair or just sense. It is not looked on as shaped by a revelation *from* God, but as a development of the religious nature in man, finally *finding* God in feeling after him.

The fourth lecture treats of Judaism and Christianity, and the fifth of Buddhism, with a retrospect and conclusion. This conclusion exalts

Christianity to the highest pre-eminence as a universal religion, adapted to the capacities and needs of the whole race, and having the elements for an unlimited development and expansion. "In the idea of the kingdom of God," he concludes, "there is room for all, and all experience its regenerating power. If it be true that Christianity bears this idea within it in virtue of its origin, may we not find in this connection with the Israelite nationality the secret of its power and the pledge of its endurance?"

* * * It is not for less but for more Christianity that our age cries out." * * * The universalism of Christianity is the sheet anchor of hope. A history of eighteen centuries bears mighty witness to it; and the contents of its evidence and the high significance they possess are brought in to the clearest lights by the comparison with other religions."

Outlines of Primitive Belief Among the Indo-European Races, by Charles Francis Keary, M. A., F. S. A., of the British Museum, pp. xxi, 534. 1882.

A theme of transcendent interest! Belief is as old as the race and as inseparable from humanity as its heart's blood. Its origin, its progress, its diversified phases are subjects worthy of the best thought of man and are now commanding more and more the attention which they deserve. This volume of Mr. Keary is a solid and noteworthy contribution to the important literature which the study of man's primitive faith has recently produced. He confines his investigations to the Indo-European creeds, the primitive forms of Vedic, Persian, Greek, Roman, Celtic, Teutonic belief. The results derived from these, he holds are not to be measured by the conditions or conclusions drawn from other spheres. A man may read one theory of the origin and growth of Egyptian religion or of Semitic beliefs; quite another theory, perhaps, of the birth of the creeds of South Africa or Australia.

Herbert Spencer's definition of religion as an "*a priori* theory of the universe" is effectually disposed of. Man did not start as a scientist reasoning of the origin of all things from the knowledge he possessed. This does not comport with the discoveries of science as to his mental condition at the outset. "Man's instincts far outweigh his reasonings, and religion is the child of instinct, not of logic." "Man's first belief and worship were things very different from a theory of the universe and these being so much more instinctive than reasonable, it fell out that at first the physical parts of nature were worshiped essentially for themselves." The author's definition of belief is "the capacity for worship."

The progress of human belief, it is claimed, has passed through three important stages. The first is the fetish-worshiping stage, when man's thoughts are concentrated purely upon visible concrete substances, the worship, especially of trees, rivers, and mountains. The second is called the nature-worshiping stage. In it the objects of belief are still external, and sensible, but they are also in a certain degree, generalized and are not often tangible—the worship of the great phenomena of the world, which

are to a certain degree abstractions. "In this stage of belief it is not so much the disc of the sun which men worship as all the phenomena associated with sunlight, its brightness, warmth, vitality and so forth." The third is the anthropomorphic or ethical stage, when the divinity is conceived as a being like mankind, and the ethical qualities of that being have to be taken fully into account. This third condition of belief is however not treated in this work.

Mr. K. follows the course of Comparative Philology and adopts the principle that man's first ideas were those of material objects, which in time changed into metaphysical and moral ideas. Claiming for his subject a history of its own quite as distinct and important as any history of events he promises at the outset to give essentially a record of facts, yet the reader is made to feel all along that the volume has throughout much more of a tentative than of a historical character. We have analogy, bold assumptions, prodigious guessing, and of course that solvent of all problems, evolution. It were hard to find a more powerful argument for the necessity of revelation.

The author's style is happily as delightful as his subject is interesting. There is about it that literary skill which holds and entertains the most wide-awake intellect and at the same time arouses and instructs the dull-est. Where does the wide range of literature offer anything more graceful and charming than the following passage? "Wherefore if we read of some primitive race retiring to worship in its rocky fastnesses or woody solitudes, as Tacitus says the Germans retired to their forest haunts and worshiped an Unseen Presence there, we must not think of them going to meditate upon the riches and goodness, nor yet upon the power and wonder, of God. The presence made known to them may be an unseen, it is certainly not an unfelt one; it is in the breath of the wind or in the murmuring of the stream; it is in the storm or in the whirlwind, but it is not yet in the voice of the heart. The sensations of this external nature stir man's imagination, they raise his awe; and this stirring of the inner senses constitutes his worship. And let those doubt that religion may have had such beginnings who have never listened to the voices which arise from the solitudes of nature; those who have never known the brightness of sunny fields and streams, the sad solemnity of forests, and the majesty of mountains or of the sea."

Thomas Carlyle. A history of the first forty years of his life, 1795-1835, by James Anthony Froude, M. A., formerly Fellow of Exeter College, Oxford. Two volumes in one. pp. 353, 402. 1882.

An Alpine cliff, bold, irregular, grim, solitary, cold, proud, strong and constant, towering apparently at an awful distance above us, such is Carlyle as he has been looked upon from afar by the world. And such in point of fact he remains now that this nearer view is vouchsafed to us by the work of Mr. Froude.

The closer inspection of this hard rock of a man brings out in strong relief his individual traits and striking characteristics, but it also shows that in composition and quality he was very much the same as other men are. Carlyle was human, very human, and his fierce denunciations of the shams and frailties of others were no guarantee of his own exemption from total depravity. With his burning abhorrence of all affectation in others, he yet himself to an extraordinary degree affected to be some great one upon the earth and to possess the commission of an inspired prophet, while he was confessedly never able to make even his admirers understand the real contents of the extraordinary message he was sent to deliver. Possessed like a Sampson of titanic powers, he seems to have followed his scriptural prototype in savagely frittering them away and it is impossible at this stage to trace any perceptible influence of his, in the remoulding of society, in the transformation of literature or in the diffusion of sound principles of any kind.

The religion of his early training remained in his blood, although spurned from his head and shut out from his heart. Indeed, the one bright gleam reflected from his character was the inextinguishable passion with which he revered his mother whose fervent prayers and religious counsels formed the sunlight of his youth. Still while rejecting with scorn the stupid materialism which derives both intellect and conscience from its "gospel of dirt," while sternly insisting upon man's responsibility to his Maker, a divine government sustaining the universe and a divine moral law being inevitably enforced in it, while holding to immutable convictions relative to the distinctions of right and wrong, he is credited with no effort to make that standard by which he so severely judged other men the rule of his own temper, disposition, and habits. He looks a grand figure in his onslaught upon the devils that infest the human race, but we discover no sustained contest against these very devils when they pester his own bosom and goad him to inflict insufferable wrongs and pains upon even those nearest to him and dependent upon his tenderness. Looking at the proportions of his self-esteem, his arrogance, his self-righteousness and his misanthropy we are not sure that he "authentically took the devil by the nose" in that critical hour which he terms his new birth. We are constrained at times to think that the process was just the reverse.

Mr. Froude has not aimed at the construction of a biography. In possession of the journals, reminiscences and correspondence of his illustrious hero, he has taken his scissors and his paste-brush and in the exercise of judicial fairness and exemplary fidelity to truth, he lets the hero tell the tale of his own life. The work is auto-biographical rather than biographical. It is of course fascinating and stimulating and by no means unwholesome reading. In its inexorable candor it reminds one at times of the biographical sketches of the Bible and strikingly indicates the consistency of Carlyle in seeking for no more mercy than he was in the habit of showing to others.

My Portfolio: A collection of Essays by Austin Phelps, D. D., late Professor in Andover Theological Seminary, Author of "Men and Books" and the "Theory of Preaching," 1882. pp. 280.

The distinguished author has been keeping the press quite active for the past year. To the more solid volumes recently issued on "Men and Books" and "Theory of Preaching" he has now added what might be properly called the leavings, a selection of articles printed during the last few years in the columns of "The Congregationalist," "The Independent," "The Christian Union" and "The Sunday School Times." They bear republication. A number of the thirty-one essays that make up the volume treat of vital questions of the hour, as for instance "The rights of believers in ancient creeds," "The biblical doctrine of retribution," "Woman-suffrage as judged by the working of Negro-suffrage," &c., &c.

Dr. Phelps wields a vigorous pen and his productions are as entertaining as they are suggestive and cogent in the elucidation and enforcement of truth.

AMERICAN BAPTIST PUBLISHING SOCIETY, PHILADELPHIA.

Facts and Fancies in Modern Science: Studies of Relations of Science to Prevalent Speculations and Religious Belief. Being the Lectures on the Samuel A. Crozer Foundation in connection with the Crozer Theological Seminary, for 1881. By J. W. Dawson, LL. D., F. R. S., etc. pp. 238.

Prof. Dawson stands in the front rank of American men of science. By his varied and able works he is known wherever science is cultivated, and he is quoted as an authority upon all the topics he has discussed. His investigations have been wide and thorough, especially in geology and natural history. Though earnest even to enthusiasm in his studies, he is marked by a peculiarly steady and well-balanced judgment—fully open to the direction of truth wherever it may lead, and too faithful to it to be carried away by the novel, brilliant, but unproved hypotheses of adventurous speculation. He is eminently fitted to say the word as to the present relations of science to the well-established truths of morality and religion. The Crozer Seminary did a good thing to invite his services, and the volume before us, containing his lectures there, is worthy of the widest circulation among students and intelligent readers everywhere.

The entire discussion is contained in six lectures. The first considers the relations of Agnosticism and its speculations, especially as exhibited in the Philosophy of Herbert Spencer, to natural science, and exposes their failure to account for natural facts and laws. The second takes up their mode of dealing with the phenomena of life, with respect to the supposed spontaneous evolution of which, and its development up to man, so many confident generalizations have been put forth by the agnostic and monistic philosophy. In the third the hypothesis of evolution is tested by the records of the rocks, and is shown to stand contradicted by many of the clearest and best established facts in paleontology. The fourth lecture

discusses the origin and antiquity of man, and reaches the judgment that "the spontaneous origin of man from inferior animals cannot be held as a scientific conclusion—may be an article of faith in authority, or a superstition or an hypothesis, but is in no respect a result of scientific investigation into the fossil remains of man." Prof. Dawson finds the appearance of man in the "Post-Glacial" period, to which belong the human bones and implements found in the older cave and gravel deposits of Europe. He rejects, as contradicted by all the best certified facts in the case, the evolutionist notion that primitive man appeared in semi-beastial savage condition. From the skulls and other remains, as well as on historical ground, he believes "these most ancient men were in truth most truly human and presented no transition to lower animals"—"were not specifically distinct from ourselves"—"though rude and uncultivated, were not either physically or mentally inferior to the average men of to-day." The fifth lecture discusses the question of nature as a manifestation of mind, and shows how inadequate agnostic evolutionism is as an explanation of the marvelous unity, adaptation and order of the world. The last lecture briefly points out the consent of scientific views of natural law to the idea of revelation, or special instruction by God for free moral agents, and the harmony of the Christian revelation and its doctrines with the scientifically established order of nature.

The compendious brevity with which Prof. Dawson was obliged to treat the whole subject—giving the conclusions of investigation without detail of the processes—fits this volume all the better for usefulness among the people. While books, reviews, magazines, daily papers and the lecture-platform, are carrying abroad the notions of agnostic evolutionism in popular forms, and sowing doubts as to the great truths of both morality and religion, a work like this is of great value—good especially to put into the hands of intelligent and reading young men.

WARREN F. DRAPER, ANDOVER.

Studies in Science and Religion. By G. Frederick Wright, Author of "The Logic of Christian Evidences," pp. 390. 1882.

Those who read the calm and able work of Prof. Wright on the "Christian Evidences" have been prepared to welcome more from his pen. It was marked not only by candor and clearness, but a happy talent of seizing on the salient points of the subject and giving them easy and comprehensive statement. The volume before us exhibits in good degree the same features. Indeed, it has been designed as a companion volume to the *Logic of the Christian Evidences*, as being with it the outcome of the author's studies in Inductive Logic. The purpose of it is to apply to the chief scientific questions of our times the same principles and method as were used in treating of the proofs of revelation.

The volume consists of seven chapters, most of which, in substance, had been given first through the *New Englander* and the *Bibliotheca Sacra*. The first chapter is on The Ground of Confidence in Inductive Reasoning,

and is an excellent statement of this important subject. The second and third chapters are devoted to Darwinism—one tracing its chief principles and teachings as "An Illustration of the Scientific Method," and the other giving a general view of the "Objections to Darwinism and the Rejoinders of its Advocates." Prof. Wright concedes liberally to the general scheme of Darwinian evolution, and acknowledges just scientific method in some features in which many able scientists believe its method to be unscientifically loose. He does not, however, hold Darwin's hypothesis as proved, but as having "attained to such a degree of probability that it deserves dignified treatment." His aim seems to be to make plain that its acceptance, should this be thought necessary, would bring nothing inconsistent with Theism or any of the fundamental doctrines of Christianity. The fourth chapter discusses the "True Doctrine of Final Cause or Design in Nature," and shows that evolution neither sets it aside nor is able to do without it. "Some Analogies between Calvinism and Darwinism," which form the fifth chapter, are adduced to show that the chief theological difficulties raised by the evolution hypothesis are analogous to difficulties encountered and accepted in the Augustinian view of the divine degrees and the relations of man in the plan of God. It must be confessed that there are some traceable similitudes between the severe and harsh view in the Calvinistic teaching concerning the nature and the way of the divine sovereignty in the rigor and severity of the action of evolution in the destruction of those who fail to survive. But to those who understand that this "Calvinism" is not the genuine teaching of the Scriptures, that it has loaded the theology which it has been permitted to shape with its greatest burden and made thousands recoil from its acceptance, that it has been steadily rejected by more than half of Protestant Christendom, and is more and more losing sway, this likeness will be no great recommendation of Darwinism. To ally it with the theological philosophy that has been a stumbling-block to faith will not tend to install it in confidence. The fifth chapter is an essay on Pre-historic Man, and the last on the Relation of the Bible to Science.

The value of these discussions—thoughtful, calm and clear—is augmented by the fact that they treat of living questions of great moment. They are concerned with topics that are in a most remarkable manner agitating the thinking mind of this restless age. They are marked throughout by an abiding and assured faith in Christianity, and its permanence as God's truth through all the conflicts of human thought.

LEE & SHEPARD, BOSTON.

For sale by J. B. Lippincott & Co., Phila.

Geometry and Faith. A Supplement to the Ninth Bridgewater Treatise. By Thomas Hill. Third Edition Greatly Enlarged. pp. 109. 1882.

We are glad that Dr. Hill has given us a new and enlarged edition of this valuable book. It deserves to hold a permanent place in the literature of theistic inquiry. It brings to view the laws of thought, in the for-

mation and use of the mathematical concepts of both time and space, of quantity and number, and the clear presence of mathematical ideas and relations in the material world about us. It thus shows that these laws of thought have been followed by the intelligence that constructed the cosmos. The human mind, therefore, recognizes everywhere a Thinker in the order and exquisite symmetry of the universe around it. Should some critics allege that Dr. Hill's method of natural theology presses interpretations of nature into extreme or imaginary results or conclusions, as it seems to us he sometimes does, it is to be remembered that agnostic scientists are doing the same thing in much larger measure. The solid facts at the bottom of his arguments are undeniable, and the general truth reached in conclusion clear and impressive. The author believes, and is abundantly warranted in believing, that when the new mathematical methods of the 19th century shall be faithfully applied to the problems of organic form, as those of the 17th have been to the inorganic, still greater triumphs will be secured. His words are emphatic: "Mathematical science cannot admit the possibility that the rhythm and symmetry of the organic kingdoms is an accidental result of accidental variations; there must be algebraic and geometric law at the basis, not only of each organic form, but of the series of forms. The series has a unity; capable, when men have attained a fuller comprehension of it, of expression in terms of thought. The rhythm and harmony of a symphony reveal not only the skill of the orchestra and its conductor, but the great mind and noble heart of the composer. The rhythm and harmony of the organic world reveal the power, the wisdom, and the love of God. * * The universe is the sum of all symmetries; and contains all geometries, architectures, sculptures, and pictorial arts."

Bright Days in the Old Plantation Time. By Mary Ross Banks. Illustrated by James H. Moser. pp. 266. 1882.

The story of this book has been drawn largely out of the author's personal experiences, many of the incidents being recorded just as they occurred; and the object throughout has been to give a correct view of a southern child's life in the days of slavery. It is meant for children. The narrative takes the reader into the midst of the life on the plantation; and the relations and employments, the customs, sports, conversations and enjoyments of home-life there come clearly into view. Especially clear and lively are the pictures given of the peculiarities, pleasures, and religious tendencies and extravagances of the negroes of those days. The quaint negro dialect is well reproduced in the stories related by some of the characters of the book. The volume therefore contains a valuable historical element and worth, and will be much enjoyed by the children.

Hints and Helps for those who write, print, or read. pp. 131. 1882.

The publishers to whom we are indebted for so much useful literature have herewith added another pocket volume to their large list of valuable

manuals. It contains, we are told, the result of a proof-reader's experience and gives much-needed suggestions as to punctuation, orthography, &c., to those who prepare reading-matter for the press, and to those who assist in printing or publishing it, while the readers themselves will find it a satisfaction to have this inexpensive and convenient little treatise ever at hand.

FUNK & WAGNALLS, NEW YORK.

The Treasury of David: containing an Original Exposition of the Book of Psalms; a Collection of Illustrative Extracts from the Whole Range of Literature; a Series of Homiletical Hints upon almost every verse; and Lists of Writers upon each Psalm. By C. H. Spurgeon. Three volumes, second edition. pp. 484, 484 and 484. 1882.

The great London preacher and pastor has here taken the *role* of commentator. And we are glad of it. A commentary has great value by coming from one with the large heart and practical temper of an earnest Christian worker. Many of the exegetical works that come to us are a product of the cold manipulation of critical processes, often scholarly, but hesitating, stiff, artificial and soulless. They are unquickenings, and without inspiration or food for the spiritual life. It is refreshing to find a commentator who is not specially concerned to exhibit the tools of criticism or reduce every statement of the Scriptures under its dry formulæ, but who brings especially a large, warm heart, a strong spiritual insight and a practical temper to the exposition of their rich living truths. No doubt, we have need of cool, cautious, critical commentaries, dealing with their exactest letter and jot and tittle; but we want also the larger reading of their spirit and quickening lessons. Mr. Spurgeon moreover, it seems to us, was happy in selecting the book of Psalms. As a devotional book, full of the great things of religious experience and earnest piety, it is that to which his practical methods are especially adapted.

As the title-page indicates, the work is divided into four distinct parts, in the treatment of each Psalm. The exposition is thoroughly Mr. Spurgeon's own. It is marked throughout by the author's well-known clear insight into the spiritual meaning of the Scriptures, and his directness and force in the application of truth to the Christian heart and life. In his straightforward honesty, his Calvinistic theology sometimes throws its coloring over his comments; but it is all pervaded by so true and earnest a piety that it is easily excused by such as do not hold that theology.

The collection of quotations, from various authors, presents an immense amount of suggestive and often quaint comment. They are instructive in the broad diversity of views they express. The homiletical hints are fully equal to the usual helps of this kind. They are generally but the barest suggestion of a topic or lesson—only occasionally extended into sermonic divisions and indications of treatment. They are all the better for this brevity, and will be found really valuable. We hardly understand why these homiletical portions are put down for "the village preacher." Is it

to be understood that the village preacher has less power of original thinking than his city brother? Or that the latter is already well supplied with "hints?" The bibliography of the Psalms, given in the lists at the close of the exposition and notes on each, though by no means complete, is yet valuable.

This commentary will be found especially adapted to the use of intelligent members of the Church. They will find perpetual instruction and quickening in the reading and study of the Psalms with the help thus furnished.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Knight Banneret. By the Rev. Joseph Cross, D. D., LL. D. 1882, pp. 303.

This badly-chosen title covers a volume of sermons. The only connection between the name and the contents of the book is found in the first discourse, on "Jehovah-nissi." Other sermons, and better, in the collection would have furnished more fitting names. Twenty-two discourses are given, mostly on practical subjects, such as the Preaching of the Cross, Sanctified Solitude, The Deceitful Tongue, An Odious Mouthful, The Battle-Call of Reform, Waiting for the Lord, &c. They are pervaded by an intensely earnest spirit, full of Christ and His salvation, and suited to be useful. The author's style and method of treatment are oratorical, and we find many vigorous and eloquent passages. He gives no doubtful sound on the subject of temperance and other questions of reform. In the sermons on Waiting for the Lord, Armageddon, Day of Judgment, First Resurrection, Millennial Kingdom, and Israel's Destiny, Dr. Cross takes chiliastic ground, maintaining a pre-millennial advent, a visible reign of Christ on Earth, and a restoration of Israel to their own land.

CONGREGATIONAL PUBLISHING SOCIETY, BOSTON.

An Inquiry concerning the Relation of Death to Probation. By G. Frederick Wright, Professor of the Language and Literature of the New Testament in Oberlin Theological Seminary; author of "The Logic of Christian Evidences," and "Studies in Science and Religion." pp. 114.

Does death end all, or is the period between death and the general judgment one of probation? This is the question discussed by Prof. Wright in this little book. His answer to the first part is in the affirmative, and that, of course, implies a negative answer to the second. Although this is regarded a harsh view by some, and as not granting enough to the long-suffering of God, there is nothing harsh in the tone of the author's treatment, and he clearly shows that any other view finds nothing like an adequate support in the Scriptures. After presenting the passages quoted by those who oppose the orthodox view, he says: "It is evident, from even a cursory inspection of the passages adduced, that those who believe in a continuance of probation beyond the grave do not get their belief from Scripture." And further on, he shows with convincing force, that the

accepted view of the Church cannot be charged with making God less just and merciful than the other. It is a brief but clear and forcible treatment of the subject.

AMERICAN TRACT SOCIETY, 150 NASSAU ST., NEW YORK.

Christianity's Challenge; and Some Phases of Christianity, Submitted for Candid Consideration. By Herrick Johnson, D. D. pp. 269.

This is sometimes called the age of doubt, and it is well that its exigencies be met by those set for the defence of the truth. In this line and for this purpose Dr. Johnson has prepared these lectures. They were delivered some time ago before the Young Men's Christian Association of Chicago. A few additional papers are found in the same volume.

It is doubtful whether the weapons of defence could have fallen into better hands. In quick succession blow follows blow against the carping and unscientific criticism of the day, and convincing evidence is given of the strong and impregnable condition of the Christian citadel. It is just the right book to put into the hands of young men, especially those who have been at all affected by the flippant criticism of blatant infidelity. The American Tract Society does well in issuing it among its many other excellent publications for general readers.

JAMES R. OSGOOD & CO., BOSTON.

Episodes in the Lives of Men, Women and Lovers. By Edith Simcox. First American from the last London Edition. 1882, pp. 305.

The eleven papers composing this book seem to have been written during some easy half-hours, when the writer cared little what she said or how she said it. There is such an easy-going, "don't care" air about them, that this impression seems entirely natural. Indeed, the easy-going nature of the style goes so far as to affect the clearness of thought and cast around it a certain degree of mysticism.

Most of the papers have a story running through them, but the story seems to be given, not so much to interest the reader as to furnish to the writer a string, on which to hang a series of moralizings or general reflections on men and things and ideas. Among these reflections are some real gems of thought, which compensate in large measure for the mistiness and want of directness in much that is said. When religious matters are touched upon, the tone of expression is half slighting if not directly anti-religious. The book is English, not simply in language but in its examples and general style of treating the subjects introduced.

I. KOHLER, 911 ARCH ST., PHILADELPHIA.

Hubner's Biblical Stories. From the Old and New Testaments for Youth and Public Schools. Remodeled and improved by C. A. Koerner, to which are added easy questions, a short History of the Christian Religion, with fifty-two new Illustrations, and a Map of Palestine. Translated by J. C. Oehlschlager. New Edition. 1882, pp. 466, 36.

Here is an excellent book for boys and girls from the time they can

read with some degree of proficiency till they become adults. The stories of the Bible are given in such English as is met with in other books and not constrained by what may be called a literal translation. And yet the language is faithful enough to the originals to give the stories as they really are and not so modified in language as to make them different in substance. The questions at the bottom of the page make the book convenient for examining the children of the household on what they have read. The illustrations constitute an additional attraction especially for the young.

Sunday-school Album, containing sixty-four Texts from Holy Scripture.

Arranged after the German of Karl Gerok, with Translations by Mary Welden. pp. 64.

A neat little volume, each page containing a verse or two from the Bible followed by an appropriate poetical quotation. It is something that will please the children of our Sunday-schools.

G. P. PUTNAM'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co, Philadelphia.

The Sabbath Question. Sunday Observance and Sunday Laws. A Sermon and Two Speeches by Leonard Woolsey Bacon, Pastor of the Park Church, Norwich, Conn. Six Sermons on the Sabbath Question, by the late George Blagden Bacon, Pastor of the Valley Church, Orange, N. J. pp. 263. 1882.

This little volume ought to have a wide circulation among intelligent Christians. It contains bold and wholesome truths which in some circles it requires a martyr's courage and a Bacon's independence to maintain. It is not near so perilous to confront the ungodly world with a denunciation of its wickedness as it is to tell certain Christian people that they have substituted human traditions for the law of God. The attempt to be wiser and holier than God, is an old and subtle device ensnaring the consciences of men who would resist to the death all direct opposition from the devil. That device is here unmasked as is likewise that other expedient which doubtless has its origin in the same quarter, of supporting a good cause by bad methods and false reasons.

George B. is not the savage iconoclast that Leonard W. is well known to be, and his sermons are on that account essentially more edifying, but both are in accord on the main question, holding that the Lord's Day finds its true observance not in Judaism, much less in Pharisaism whether Jewish or Christian, but in that principle of love which is the fulfilling of the law, "which is the one great law and the only law of Christ."

On the matter of Sunday legislation the principle is stoutly maintained that whatever be the conscientious variations among men as to the binding force of the third Commandment, there is no room for variation among Christians or any other good citizens on the point that *human laws* are to be obeyed as under God's authority, and for God's sake. Our peril

lies not so much in becoming a nation of Sabbath-breakers as in becoming "a nation of law-breakers." Law, while it is law, whether in respect to the Sabbath or temperance or any other cause, must be enforced and obeyed. Looseness here means moral and national ruin.

D. APPLETON & CO., NEW YORK.

The Prophets of Israel and their Place in History to the close of the 8th century B. C. Eight Lectures by W. Robertson Smith, LL. D. pp. xvi, 437. 1882.

Dr. Robertson Smith in this volume proceeds to apply his theory of the history of Israel and the construction of the Old Testament record to the elucidation of the place and work of the prophets in Israel. We say his theory; but it is his only in the sense that he popularizes and lights up with the charm of a felicitous manner and style what he has got wholly from others. He acknowledges very frankly that he is indebted for the most important part of his theory to Duhm, and most especially to Prof. Wellhausen. It is only necessary for the English reader to consult Wellhausen's article on "Israel" in the 9th edition of the *Encyclopædia Britannica* to see that this acknowledgment is not too great. The seeds of all Dr. Smith's thoughts are there.

We may dismiss then the question of originality with reference to this book: it is original only in the graces of its style, and its lucid and happy way of applying its borrowed ideas to the general consideration of the life of religion. But there is one other point in which it is certainly original, and that is the ingenious combination of a criticism of the contents of the Old Testament documents which is revolutionary, with an acceptance of those documents and the revelation given in them and the history of the development of religion in Israel as a supernatural revelation from God.

The theory which Dr. Smith claims to be demonstrated (that is a strong word, but is his own), with respect to the history of Israel and the documents which give us that history, is, that the Priestly Legislation contained in Deuteronomy respecting the Temple Service, and the Levitical ministry did not exist before the exile to Babylon. This is the theory of Prof. Wellhausen adopted by Dr. Smith as demonstrated. It is, it will be seen, a revolutionary theory: it throws into confusion all the received conceptions of the divine work in Israel. It makes the conception of the development of a divine plan of redemption in the history of Israel fall to pieces. If the whole scheme of the Temple Service, the ministry of mediation through the priests, and the sacrificial system, is only a late invention thrust into Israel's history when the nation had gone to pieces and was scattered in exile, then the divine idea which the New Testament finds in the Old Testament rites and ceremonies and types evaporates. It is gone, for what it was built on is seen to be a falsehood. This consequence Prof. Wellhausen does not trouble himself about; if the reconstruction of the history of Israel pulls out the corner-stone of Christian

theology, the doctrine of a divine suffering Saviour typified in all the history and religion of ancient Israel, then so much the worse for Christian theology.

But Dr. Smith proposes to accept the new criticism, and yet save the old theology. The Levitical Legislation with its types and sacrifices was a divine idea, a revelation by shadows of the great truths of Christianity to be unfolded in the New Testament. But this system was not brought out at the beginning of Israel's history by the legislation of Moses, but was the outcome of ages of trial and failure of a simpler, more undogmatic dispensation. All this Dr. Smith unfolds in his previous volume *The Old Testament in the Jewish Church*.

Now of this reconstruction it is to be remembered that it is based on two quite separate lines of argument: one line is that of a minute literary analysis of the documents of the Old Testament and a detailed comparison of the legislations with the history; thus, for instance, Dr. Smith points out (p. 109) that the Book of Chronicles presupposes the whole Pentateuch; it contains subtle allusions to every main feature in it; while the Book of Kings accepting the former part of Deuteronomy knows nothing of the Levitical Legislation. From this it is argued that the Levitical Legislation was not in existence when the Book of Kings was written. But that style of reasoning would compel us to infer that the whole of the Pentateuch was not written till after the Book of Chronicles, because the Chronicler knows nothing of the Great Day of Atonement: so there must be room for a still later development. But the Samaritan Pentateuch and the Septuagint Version fix a limit beyond which no further development is possible. Very naturally another batch of critics, headed by Kayser, are skirmishing with a design to show that the Samaritan Pentateuch was much later than has been hitherto supposed; and so Wellhausen and Kuenen are threatened to be devoured as they devoured Ewald. This line of argument is technical and must be left to the philologists, archaeologists, and other experts in that line, to be fought out.

The other line of argument is more open to the popular understanding; it is contended that the whole of the Pentateuch could not have been written at the time of the Mosaic legislation because a great deal of it was systematically ignored and disobeyed by king, priest and people. But this proves too much. This would compel us to believe with Wellhausen that the Decalogue was not in existence before the Babylonian captivity, because the command with reference to graven images was so steadily disregarded. But Dr. Smith is hardly prepared to go that far. He has declared his belief that the Decalogue was of Sinaitic origin. But the whole style of argument which from the neglect of a law or revelation infers its non-existence is too weak to avail much. Graf compares the writer of Chronicles to a Roman Catholic historian of the middle ages assuming that all the institutions of the Roman Catholic Church originated in the time of the apostles. But apply that kind of argument to the theology of

the New Testament; how easy it would be to show that the Epistle to Timothy which declares that "there is one God, and one mediator between God and man, the man Christ Jesus," must have been written by Melancthon, because for hundreds of years there had been mediators innumerable in the Christian Church from the Virgin Mary to Catharine of Siena.

The fact is these minute critics of the text often show a marvelous ignorance of how human nature really works. The simplicity which argues that a law could never have been promulgated because it had been systematically disregarded is the sort of thing which stamps a mind as a closet-mind, which lays down deductively a theory of human nature without regard to the lessons learned from history. Such conceptions of human nature remind one of the saying, "it may be reason, but it is not man."

We have spent so much time on Dr. Smith's theory that we have only small space in which to notice his application of it in this volume to the work of the prophets.

In brief, we have to say that his theory of the rise of the prophets seems to us in the highest degree improbable. On his theory of the development of religion in Israel there has been no time for them to grow. They are precipitated on us *per saltum*. One year we have a crude mass of low superstition hardly to be called religion, and the next, lo, out of this coarse, degraded mass spring a body of writers with the spiritual deep visions of the prophets.

The first lectures are devoted to showing that Israel was not monotheistic in its religion before the time of Elijah, and that religion generally in the chosen people was in a low, degraded state not much removed from the polytheistic religions of the surrounding Canaanite tribes. This theory of the non-monotheist character of the Israel of Moses' times and those succeeding is poorly made out, and if it were made out would make the rise of the prophets out of such a mass, one of the inexplicable problems of human nature. How Dr. Smith can credit to the time of Moses the first chapter of Genesis and such conceptions of the Divine Being as we have in Abraham's words, "Shall not the Judge of all the earth do right?" and then say that the faith of Israel was not monotheistic passes us. It is like Matthew Arnold's famous dogma that the Jews never had the idea of a personal God, but only of a "stream of tendency which made for righteousness."

Happily his treatment of the prophets themselves and their message and function is separable from his theory of their origin. When we have once left behind the improbable theories of the first lectures, and follow his elucidation of the message the prophets bring we are charmed with the new light which under his treatment springs up out of the old, familiar passages. It is no small thing to have the literature of the Old Testament set in the frame of history as he has done it, and see traced for us the genesis of the prophecies of Amos, Micah and Isaiah, from the events of the times. For this every reader of this striking book owes Dr. Smith thanks.

ANSON D. F. RANDOLPH & CO., NEW YORK.

Life in Hawaii. An Autobiographic Sketch of Mission Life and Labors, 1835—1881. By Rev. Titus Coan. pp. 340.

If any one is authorized to speak on the subject of the marvelous transformation of the Sandwich Islanders by the power of the Gospel, it is the widely esteemed author of this volume who devoted almost half a century to missionary labor in Hawaii. He tells his tale in a fervid thrilling style capable of holding the attention of almost all readers.

While the work may be heartily commended to all, it is to be hoped that it will fall into the hands of such as have become skeptical of the divine origin of Christianity or who may question its claim as the sovereign remedy for human degradation, barbarism, misery and vice. Let our S. S. libraries be filled up with books of this character. They will promote an active interest in missions and strengthen faith in Christ. An extended index is added and a striking portrait of Mr. Coan forms the frontispiece.

ROBERT CARTER AND BROTHERS, NEW YORK.

For sale by S. W. Harman, Baltimore.

God's Light on Dark Clouds. By Theodore L. Cuyler. Pastor of Lafayette Avenue Church, Brooklyn. pp. 162. 1882.

Dr. Cuyler is unsurpassed in the capacity for drawing from the Gospel and pouring into stricken hearts the fervent sympathy, sweet consolation and strong comfort which the volume of revelation supplies. The bright, cheering effusions which make up this neat little volume reveal the same tenderness of heart and grace of style which have made him a universal favorite among Christian readers.

ANDREAS DEICHERT, ERLANGEN.

Gesetz und Propheten: Ein Beitrag zur Alttestamentlichen Kritik von Lic. C. J. Bredekamp. Privatdocent der Theologie in Erlangen. pp. 203. 1881.

The assailants of the integrity and antiquity of the Old Testament are calling the defenders of the truth to their guns. And sure enough, it is Lutheran Erlangen, that bulwark of the faith, which gave Delitzsch and Luthardt to do battle on "the field of Leipsic" and which still holds within its walls such standard-bearers of theology as Zetzschwitz and Frank, which now sends forth Bredekamp to "hold the fort" against the onset of Graf, Kuenen, Wellhausen and Robertson Smith.

By the careful study of this little work the reader is convinced that the Pentateuch is not a prototype of the Isidorean decretals in the ninth century, and he feels relieved of the perplexity of explaining the divine sanction to literary forgeries and pious frauds. Bredekamp exposes the utter weakness and the fallacies of the position from which the attacks of the critical school have proceeded, and reviews under a glaring light their discordant theories, their reciprocal contradictions and their prodigious inconsistencies. From their concessions he forges weapons by which their

favorite theories and hypotheses are overthrown, and shows up the mockery of the scientific method so long as it does not include all the facts. He himself makes concessions which are likely to startle certain minds, but by abandoning unimportant out-posts he reinforces the citadel.

The discrepancy between the ideal and the actual, between the law and the history of the period before the exile, is not denied. On the other hand it is simply a desperate cutting of the knot to assign the origin of the law to the close instead of the beginning of Israelitic history, making Ezra, a thousand years later, instead of Moses, the founder of the specific features of the Old Testament religion. Were the sources of Church history for a thousand years as meagre as they are in regard to Old Testament times, the future historian following the course of the critical school would show that Roman Catholicism from the fact of its teaching on essential points the very opposite of the Scriptures, was not in possession of the Scriptures, and that their real author was Martin Luther.

The question in Biblical criticism is no longer the Mosaic authorship of the Pentateuch which Bredekamp does not defend, but the antiquity of its essential features and the recognition of their divine authority by the prophets. The former point could easily be determined had we a proper history of the Hebrew language with results generally accepted. But as long as Fürst can assign to pre-Mosaic times certain passages in Genesis which Wellhausen assigns to the post-exilic age, these eminent specialists confounding the character of a language at the beginning with that at the close of a period extending over a thousand years, the language itself can not prove a factor in the solution of this problem. From his clear and masterful analysis of the facts, the author reaches the conclusion that Old Testament prophecy is throughout rooted in the covenant established through Moses. And if there was a covenant then there must have been a popular knowledge of that covenant. A permanent covenant relation requires a Thora just as the new ברית, Jer. 31 : 33, will have its Thora. Such a Thora, embracing cultus as well as morals, was extant in a written form and is acknowledged in the prophetic literature as a divine norm. It is not therefore the sacrificial ordinances as such which the prophets condemn but the practice of the people.

Only in case the law required all sins to be expiated by sacrifice would it become irreconcilable with prophecy. This is clearly not the case. Not only does Deuteronomy the same as prophecy demand moral obedience and repentance but the priestly codex itself knows atonement only for sins committed ignorantly and without thought, and not for presumptuous sins. The Thora regards sacrifice by no means as a substitute for repentance. Atonement is not intended to provide for the whole compass of sins, but primarily for theocratic sins, and even though moral delinquencies are not out of view it is required of the offender to bear the sin upon his conscience and to make confession of it. Atonement could be efficient only upon the condition of a godly fear and penitence, which in the case of the

wicked were wanting. Even its efficiency consisted only in *καθαρότης τῆς σαρκός*. The external offering related merely to the ceremonial aspect of the offence and while it pointed to the inadequacy of one's personal services, and the necessity of some divine expiatory provision, Lev. 17: 11, the very defectiveness of the latter and its constant repetition prefigured a perfect expiation and redemption.

The popular faith was the reverse of this. The external offering sufficed in its view to propitiate God. It put the outward work in the place of repentance. Through the performance of that, man is excused from this. While therefore in the Thora heart-piety and repentance are pre-supposed as the necessary substratum of all sacrificial offerings, prophecy had to deal with a guilty, covenant-breaking people who hoped to pay for their unrepented sins by magnificent sacrifices.

The prophets do not deny the divine sanction for sacrifices as given in the Mosaic legislation, nor do they contest the divine acceptance of sacrifices per se. By such a course they would have violently broken with the entire history of the people, for the cultus was most intimately interwoven with their life throughout all of their history. But the debasement and perversion of the sacrifices are condemned. Not *the* sacrifices, but *your* sacrifices Jehovah rejects. The internal frame of the heart is always the essential element demanded by God. This moral element being the underlying basis of the entire cultus in the Mosaic law—which is the salient fact overlooked by the critical school—there is no irreconcilable conflict between that law and the prophetic view of sacrifices. Thus from Samuel who sharply contrasts obedience with “dead works,” down to the scribe, Mk. 12: 33, who estimates the twofold command of love higher than all burnt-offerings, it is the peculiarity of the Old Testament religion and of all true religion to set the outward work behind the inward sentiment, which is precisely what the prophetic literature throughout uniformly and stoutly maintains. It thereby does not antagonize the law, but brings to light its true kernel which lay concealed in the ritual shell of the law. It directs its polemics against the purely external work-righteousness, which like Mediaeval Romanism boasted its dead sacrificial rites while it neglected love and mercy, the essential features of the law.

We regret that space does not allow a more extended review of this timely and able work. The substance of the entire volume ought to appear in English at an early date. Had it championed the other side its fame would long since have extended over the world, and its theories been translated into many languages. But the race of truth is proverbially slow, and we shall have to wait with the celebration of the victory over the assailants of the Mosaic law. Enough has, however, been already achieved to indicate the final result. As the New Testament Critical School was employed by Providence to bring out in the end more effectually and irresistably the antiquity and the genuineness of the New Testament Scriptures, so it is already evident that similar services are to be ren-

dered to the Old Testament by these historical critics. Wellhausen, for instance, has demonstrated that it is impossible to fix the origin of the Priestly Codex anywhere within the period of royalty before the exile. As the attempt to assign it to the post-exilian age is proving equally unsuccessful, it can result in nothing less than the acknowledgment of the great antiquity of the Mosaic legislation.

For typographical errors we have never seen the equal of this work in any language.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

History of the Reign of Ferdinand & Isabella The Catholic. By William A. Prescott, new and revised edition, by John Foster Kirk. In three volumes. pp. 504, 508, 574.

Few American authors have obtained a more splendid or a more solid fame than William H. Prescott. The "History of Ferdinand and Isabella," to which he devoted ten years of hard labor was the first of that series of standard historical works which have made his name so popular among all classes of readers and which have been translated into the principal modern languages. And it was the extraordinary merit of this work, which in the estimation of distinguished scholars both in this country and in Europe raised Mr. Prescott at once to a very high rank among the historical writers of the world. The "History of the Conquest of Mexico" and the "History of the reign of Philip II" may not fall beneath the former work in historical and literary excellence but they cannot surpass it. For reliable information on the most interesting period of Spain, for vivid description and thrilling narration, for clearness, grace and eloquence of style, it would be difficult to find anything in the range of popular literature superior to it.

The publishers have recently brought out a new edition of Mr. Prescott's works complete in fifteen volumes. They contain the author's latest corrections and additions with the careful supervision of Mr. John Foster Kirk, the author's friend and collaborer. This "STANDARD EDITION" is illustrated with maps, plates and engravings and is bound in fine English cloth with black and gold ornamentation. A "new popular edition," at greatly reduced rates (\$1.50 per volume), is printed from the plates of the "new Revised Edition." It is very handsomely and substantially bound in a new style of cloth with letter press and paper eminently pleasing to the eye. We are glad that literature possessed of such high merit and put up in such an attractive form has been placed by the enterprise of this great house within the reach of all readers.

Leaflets from Standard Authors. Prescott. Passages from the works of William Hickling Prescott. For Homes, Libraries, and Schools. Compiled by Josephine E. Hodgdon. pp. 87.

The aim of this series of *Leaflets* is to afford our young people some acquaintance with the writing of our best authors. They are intended for teachers and parents, and are given in two forms, that of single leaves for

distribution among the pupils, and the larger compilation of the pamphlet in which the extracts comprise from three to six pages. This first number contains a sketch of Prescott with selections from "The Conquest of Mexico," "Ferdinand and Isabella," &c., exhibiting the author's charming style and exciting the thirst for a deeper drink of his excellent productions. The aim and the plan for its realization must alike commend themselves to those who are concerned for the intellectual tastes and habits of the young.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Luther at Wartburg Castle. A Reformation Story of 1521. By the author of "Fifty Years in the Lutheran Ministry."

Luther at Coburg. From the German of Pfeilschmidt, with additions by John G. Morris, D. D., LL. D. Two vols, in one. pp. 98, 142.

The author of "Fifty Years in the Lutheran Ministry" bids fair to write some day a work entitled "Seventy-five Years in the Lutheran Ministry." Whatever other productions he may in the meanwhile give to the public and whatever he may publish after that, he will doubtless up to the last hour of his life be found writing upon the immortal and inexhaustible reformer. On this theme his enthusiasm never cools and his graceful pen never wearies. We use this verb first intransitively—then also transitively. The readers will never tire as long as the author himself remains indefatigable. We are impatient with him only on one point and that is that he confines himself to these fragments of Luther instead of giving us one great complete volume, worthy at once of the reformer and of his American biographer.

Woman in the Reformation. By Emma Louise Parry. pp. 204.

This sketchy and attractive little volume is likely to find a large circle of readers. Its aim indicates the desire to speak for woman. It begins of course with the mother of Luther, and passes from her naturally to Ursula Cotta and thence to Katherine von Bora. We are a little surprised that but a single example, Katherine Willoughby, is taken from English women of the Reformation. The land of Anne Boleyn and Queen Elizabeth produced in that epoch not a few noble women whose faith and heroism add lustre to Protestantism and to womanhood. A number of these sketches appeared originally in *The Lutheran Observer*. Their issue by the Publication Society in a square 18mo. form, upon stiff, tinted paper with tasteful binding, reflects credit upon our publishing house which is steadily growing in enterprise and efficient service to the Church.

Hilda, or God Leadeth. By Franz Hoffman. Translated from the German by Miss M. P. Butcher. pp. 201. 1882.

This is one of the "Fatherland Series," second to none in interest and the value of the lessons taught. The story is connected with the persecutions in Poland, and shows the sustaining power of an abiding trust in

God in the midst of the most trying experiences, and the happy outcome of faith in Providence and fidelity to a trust that often proved a heavy burden. It should find a place in every Sunday-school library and be read by every pupil. Its influence will be found wholesome in the highest degree.

LUTHERISCHER CONCORDIA VERLAG, ST. LOUIS.

M. C. Barthel, Agent.

Dr. Martin Luther's Kirchen-postille. Evangelien-Theil. Herausgegeben von Dr. J. G. Walch. A new stereotyped Edition published by direction of the Ministerium of the Germ. Evangelical Lutheran Synod of Missouri, Ohio and other States. Large quarto. pp. (double column) 2429.

The value of organization and enterprise never had a more conspicuous illustration than in the growth and universal success attending the history of the Missouri Synod. Lutherans have in greater or smaller bodies occupied this country for several centuries, but who would ever have accused any of these bodies of projecting the publication in this country of a new edition of Luther's works? And had any Synod or society been bold enough to conceive or attempt such an undertaking, the failure of the project would undoubtedly have demonstrated its folly and futility. But here is a band of Lutherans who are a unit in organization and with whom to resolve means to act. They have a publication-house which has been characterized by marvelous prosperity, and back of this publishing agency is their Synod, which some time ago directed that a new and revised edition of Walch's Collection of Luther's works be published. And here is the result, surpassing in the promptness of its appearance and the quality of the work, internal and external, the largest expectations.

The complete collection has of course not yet appeared, but in the work before us we have already the third volume. The form is that of a grand quarto, double-column, the paging corresponding to the columns. It is printed on solid and pure white paper, with the clearest and brightest letter press that the writer has ever seen in German, and is bound in strong leather. Firm, substantial, in every respect this edition is worthy of the mighty reformer. Each volume may be purchased separately and no single volume will cost more than \$5.00. The volumes that have thus far appeared sell respectively at \$3.50, \$4.50, and \$4.75. Walch's order will be strictly followed in the division and enumeration of the volumes but time and circumstances are allowed to determine the sequence in the publication of the individual volumes. The first two volumes issued embrace the first Half and the second Half of Luther's exposition of Genesis. The third issue comprises the first Part of his Church-postils, the exposition of the Gospels for Sundays, Festivals, &c., and forms vol xi. of the Walch Edition. This will be followed in March, 1883, by vol. xii, comprising the second Part of the Church-postils, the exposition of the Epistles for Sundays, Festivals, &c., and some miscellaneous discourses. One or more

supplementary volumes are promised, containing such writings of Luther as are wanting in Walch.

The comparison of all the different editions of Luther's works and the determination to secure the purest text attainable must involve a prodigious measure of editorial labor and they indicate great diligence. The more important and notable variations accompany the text in brackets. We are also informed, as far as can be ascertained, in what year and what locality and on what occasion each sermon was preached.

This volume of Luther's Sermons has justly been regarded as one of his most valuable productions.

It possesses more than an antiquarian interest. It serves more than an appellate purpose, the mere presentation of Luther's views, which to some men is the paramount matter in works from his hand. These discourses are models of the highest type of preaching. For clearness, directness and force, for spiritual marrow, for earnest, saving, gospel truth they have never been surpassed. It would be a priceless blessing to the people of our day if they could everywhere be fed with such nutriment. It would be the salvation of perishing thousands could they hear Christ preached as Luther preached Him. The reformer possessed in his own consciousness a most thorough realization of the way of life and the prime aim of his sermons, as in fact of the Reformation itself, was to show men that sure and blessed way. This is what sinners and disquieted souls need to day. Men often preach as if their calling primarily required of them the reconciliation of science and revelation, the definition and defence of inspiration, and the critical treatment of the sacred text. Luther preached as if he were sent from God with an answer to the soul's cry, what must I do to be saved? Fain would we see this volume on the Gospel-Lessons in the hands of every preacher capable of reading the German. While the laity of course can appreciate them as well, for it is the simplest German style, the preacher who absorbs them will so enrich his own preaching as to communicate to hundreds of his hearers an unspeakable benefit.

The Second Reader. Illustrated. pp. 107.

The Missouri Lutherans are wide awake to the future. Although the German language is used by almost all their congregations, they see that in this country, the English language will prevail, and, if they wish to hold the children born here, they must provide for their instruction in English. This reader is intended for their primary schools. At the head of each lesson the definitions of the new English words introduced are given in German; special care has been taken that no harmful sentiment be inculcated in the lessons; and the whole book is printed and bound in a style that would do credit to our large publishing houses.

BROBST, DIEHL & CO., ALLENTOWN, PA.

BUCHHANDLUNG DES WAISENHAUS, HALLE, A. S.

Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord America, &c., &c. A new edition with historical

elucidations and additions from the Archives of the Franckean Institute in Halle, by Drs. W. J. Mann and B. M. Schmucker, with the coöperation of Dr. W. German, Ducal Church Councillor and Pastor at Nordheim, Saxe-meiningen.

A hearty welcome to No. 3 of the first volume of this splendid edition of the Hallean Reports. This issue contains extensive and most interesting and valuable extracts from the Diaries of Kurtz, Schaum and Weygand, covering the years 1745-1750; the protocol of the convention in 1748 which organized the first Lutheran Ministerium in this country; the Liturgy of 1748, and the "Nachricht" of Muhlenberg's official acts, dated Providence 1746.

The diligence, thoroughness, and value of the editorial labor are conspicuous, especially in the historical annotations, which occupy about one-half of the work. Among the annotations of this number there is given a savage attack on Whitfield in a communication of an Episcopal missionary to the Secretary of the "Society for the Propagation of the Gospel." This is followed by the statement that *Handschuh's* testimony of Whitfield was just the reverse, and that his favorable judgment of the great preacher is repeatedly confirmed in these Hallean Reports. There is also a full account of the earliest history of the German settlements west of the Susquehanna in the territory now embraced in York and Adams counties.

PORTER & COATES, PHILADELPHIA.

Holidays at Home, for boys and girls. By Margaret Vandegrift, author of "Clover Beach," and "Under the Dog-star." pp. 302. 1882.

The holidays are coming and so are the good books which are becoming more and more the favorite presents of the season. They combine pleasure and profit and that not only for a day or a week but for years and years to come. The publishers are each season making an improvement upon their previous issues. This is especially true of Messrs. Porter & Coates. The present volume surpasses all their former ones. Binding, letter-press, paper, illustrations, subject matter and style, all combine to render this a charming and valuable gift to juvenile readers. It will be a help to both mind and heart. It will improve both their taste and their conscience.

PILGER BOOK STORE, READING, PA.

Reports of the German Evangelical Lutheran Congregations in North America, Specially in Pennsylvania; with Preface by Dr. John Ludwig Schultze, Professor of Theology, etc., etc., at Halle. Volume I, pp. 220.

For the general value of the new edition of the *Hallsche Nachrichten*, we refer to the notice given in this issue of the German print. (See Brobst, Diehl & Co.) We need only here add that this volume gives these Reports, in this unequaled edition, to our English-speaking ministers and churches in an excellent translation. This has been made by Dr. C. W. Schaeffer—which is itself a sufficient guarantee that it has been well done.

An examination confirms this expectation. His controlling aim, to be faithful to the original, has not prevented him from giving it in clear, idiomatic English. The translation includes all Dr. Mann's exceedingly valuable Notes and Appendices. The successive volumes of this important contribution to our historical literature will be most heartily welcomed.

Outlines of Church History. Illustrated. pp. 136.

This is in many respects an excellent little compend of the vast theme of church history, very neatly gotten up, with beautiful type and attractive binding. It is adapted to juvenile minds and humble readers of all ages. It is, we presume, especially intended for Lutherans, the "Reformation Period" and the "Modern Era" being occupied almost exclusively with the history of the Evangelical Lutheran Church. The very meagre references to other denominations are characterized by flings quite incompatible with 1 Cor. XIII, and unworthy of a volume that bears the name of history. Of the Congregationalists, for instance, after their origin and distinctive principle are given in eight lines, we are told nothing more than that they persecuted all whose faith differed from theirs, that they cut off the ears of Quakers and hanged three of them, and that they have various colleges and schools.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

David Livingstone: The story of one who followed Christ. By Louise Seymour Houghton, Author of "The Sabbath Month," "Faithful to the End," &c., &c. pp. 332.

This is an excellent little volume written in a bright, clear style and full of wonderful and most interesting facts for which the world owes a never-to-be-forgotten debt to the great missionary explorer.

Along with the life which it portrays of one of the most remarkable and noble benefactors of the race, it sheds much light upon the moral condition of the Dark Continent and is calculated, therefore, to kindle in the readers an ardent missionary zeal. It contains striking illustrations and a very good map. It is a valuable addition to our Sunday School literature.

The Sociable, The Entertainment and The Bazar. A discussion of church customs by the Rev. Alfred E. Myers, Pastor of the Presbyterian Church of Owasco, N. Y. pp. 60.

This neat little pamphlet calls attention to the makeshifts and mockeries which under the above titles are kept agoing in many churches. The co-partnership thus offered to the devil in the holy work of Christianity is very clearly set forth. It is to be hoped that some liberal Presbyterian may donate a fund to the Presbyterian Publishing House which will enable it to send a copy of this brochure *gratis* to every pastor in the United States.

Journal of the Society of Biblical Literature and Exegesis, including the papers read and abstract of proceedings for June and December, 1881. Printed by Pelton & King, Middletown, Conn.

When we remember that this society is composed of the foremost Biblical scholars in the country, representing all the principal denominations, we may readily anticipate the value of this "Journal" to men who are interested in the scientific study of the Bible. The present number contains exegetical articles from Prof. Abbot on Titus 2 : 13, Prof. Gould 1 Cor. 7 : 15, Prof. Dwight on Rom. 9 : 5, Prof. C. H. Toy on the Babylonian Element in Ezekiel, Prof. Goodwin on the use of *ψυχή*, *πνεῦμα* and connected words, Prof. C. M. Mead on the Interpretation of Exodus 33 : 7—11, &c.

Spiritualism : A Sermon by J. B. Reimensnyder, D. D., Pastor of the Evan. Lutheran Church of St. James, New York City. Published for the congregation by the Lutheran Pub. Soc., Philadelphia, 1882.

Kirchliches Adresbuch für Nord America. Zur Berathung deutscher Evangelischer Auswanderung. *Herzliche und dringende Bitte*, an die deutsche Evangelische Christenheit um vermehrte Kirchliche Fürsorge für ihre Auswanderer. These two pamphlets are from the pen of Rev. John H. Lenker, of Sunbury, Pa. They are published in Germany and circulated there with a view to the promotion of Christian activity in behalf of the spiritual interests of German emigrants. The "*Adresbuch*" directs the emigrant going to any part of the United States to the Lutheran ministers resident there, indicating the respective Synods to which they belong. An appropriate certificate from the European pastor to a Lutheran minister of this country accompanies the tracts.

INDEX TO VOL. XII.

- A Glance at Modern Missions, 571.
 Alfred Hiller, Rev., Inauguration of, 228.
 American Literary Intelligence, 276, 455, 592.
 Atonement, The Necessity of, 208.
 Augsburg Confession Lecture, 327.
 Baptismal Book of the Ethiopic Church, 29.
 Bell, Rev. P. G., Art. by, 432.
 Beneficiary Education, 432.
 Bergstresser, Dr. P., Art. by, 208.
 Bible and Evolution, 88.
 Books Noticed, 130, 280, 458, 595.
 Bushnell, John E., Art. by, 268.
 Chiliasm, 398.
 Chiliasm, Practical Objections to, 258.
 Christ, Paul as a Witness to, 405.
 Christianity, Protestant, Essential Unity of, 159.
 Christianity, The Irrepressible Power of, 106.
 Church's Future, 327.
 Civil Service, Ten Years of the, 60.
 Confession, The Monophysitic, 500.
 Croll, Rev. P. C., Art. by, 526.
 Dox, Rev. H. L., Art. by, 243.
 Earnest, Rev. J. A., Art. by, 88.
 Ecclesiastical Quarterlies in the United States, 586.
 Education, Beneficiary, 432.
 Education in the South, 268.
 Esbjörn, E. M., Art. by, 453.
 Essential Unity of Protestant Christianity, 159.
 Ethiopic Church, Baptismal Book of, 29.
 Evangelist of the Old Testament, 442.
 Evolution and the Scriptures, 88.
 Evolution, Religion of, 29.
 Future, The Church's, 327.
 Glance, A, at Modern Missions, 571.
 German Literary Intelligence, 277, 456, 594.
 Hill, Pres., D. J., Art. by, 405.
 Hiller, Prof. Alfred, Address by, 231.
 Hiller, Rev. Alfred, Inauguration of, 228.
 Himes, Prof. J. A., Art. by, 60.
 Holman Lecture, 327.
 Horn, Rev. E. T., Art. by, 514.
 Hull, Rev. W. H., Arts. by, 228, 539.
 Inauguration of Rev. Alfred Hiller, 228.
 Irrepressible Power of Christianity, 106.
 Jesus, Religion of, against Evolution, 1.
 Kelly, Rev. William, Art. by, 571.
 Lessons and Methods of the Salvation Army, 548.
 Literary Intelligence, 276, 455, 592.
 Lord's Supper, The Pastor's Use of the, 415.
 Luther, The Young and the German, 75.
 Lutheran Church in Ulster County, N. Y., 539.
 Methods and Lessons of the Salvation Army, 548.

- Millennial Reign, 398.
 Miller, Prof. J. I., Art. by, 258.
 Missions, Modern, A Glance at, 571.
 Mission-Work and Prophecy, 526.
 Monophysitic Confession, The, 500.
 Morris, Rev. Dr. J. G., Arts. by, 75, 189.
 Necessity of the Atonement, 208.
 New Testament, Revised English, 43.
 Notices of New Publications, 130, 280, 458, 595.
 Objections, Practical, to Chiliasm, 258.
 Old Matin and Vesper Service of the Lutheran Church, 514.
 Old Testament, The Evangelist of, 442.
 Pastor's Use of the Lord's Supper, 415.
 Paul as a Witness to Christ, 405.
 Pew, The Pulpit from the, 243.
 Power of Christianity, 106.
 Practical Objections to Chiliasm, 258.
 Prophecy and Mission-Work, 526.
 Protestant Christianity, Essential Unity of, 159.
 Publications, Notices of, 130, 280, 458, 595.
 Pulpit from the Pew, 243.
 Quarterlies in the United States, 586.
 Religion of Evolution as against the Religion of Jesus, 1.
 Revised English New Testament, 43.
 Richard, Prof. J. W., Art. by, 159.
 Romans 5 : 12, 453.
 Salvation Army: Its Methods and Lessons, 548.
 Schodde, Prof. Geo. H., Ph. D., Arts. by, 29, 442, 500.
 Scriptures, The, and Evolution, 88.
 Sheeleigh, Rev. M., Art. by, 586.
 South, Education in the, 268.
 Sprecher, Rev. Dr. S., Art. by, 106.
 Stork, Rev. Dr. C. A., Arts. by, 415, 548.
 Strength of Young Men, 479.
 Ten Years of the Civil Service, 60.
 Translated Portions of Luther's Writings, 189.
 Ulster County, Lutheran Church in, 539.
 Valentine, Rev. Dr. M., Arts. by, 43, 479.
 Vesper Service of the Lutheran Church, 514.
 Witness to Christ, Paul as a, 405.
 Wolf, Rev. Dr. E. J., Art. by, 327.
 Wynn, Prof. W. H., Art. by, 1.
 Young Men, The Strength of, 479.

